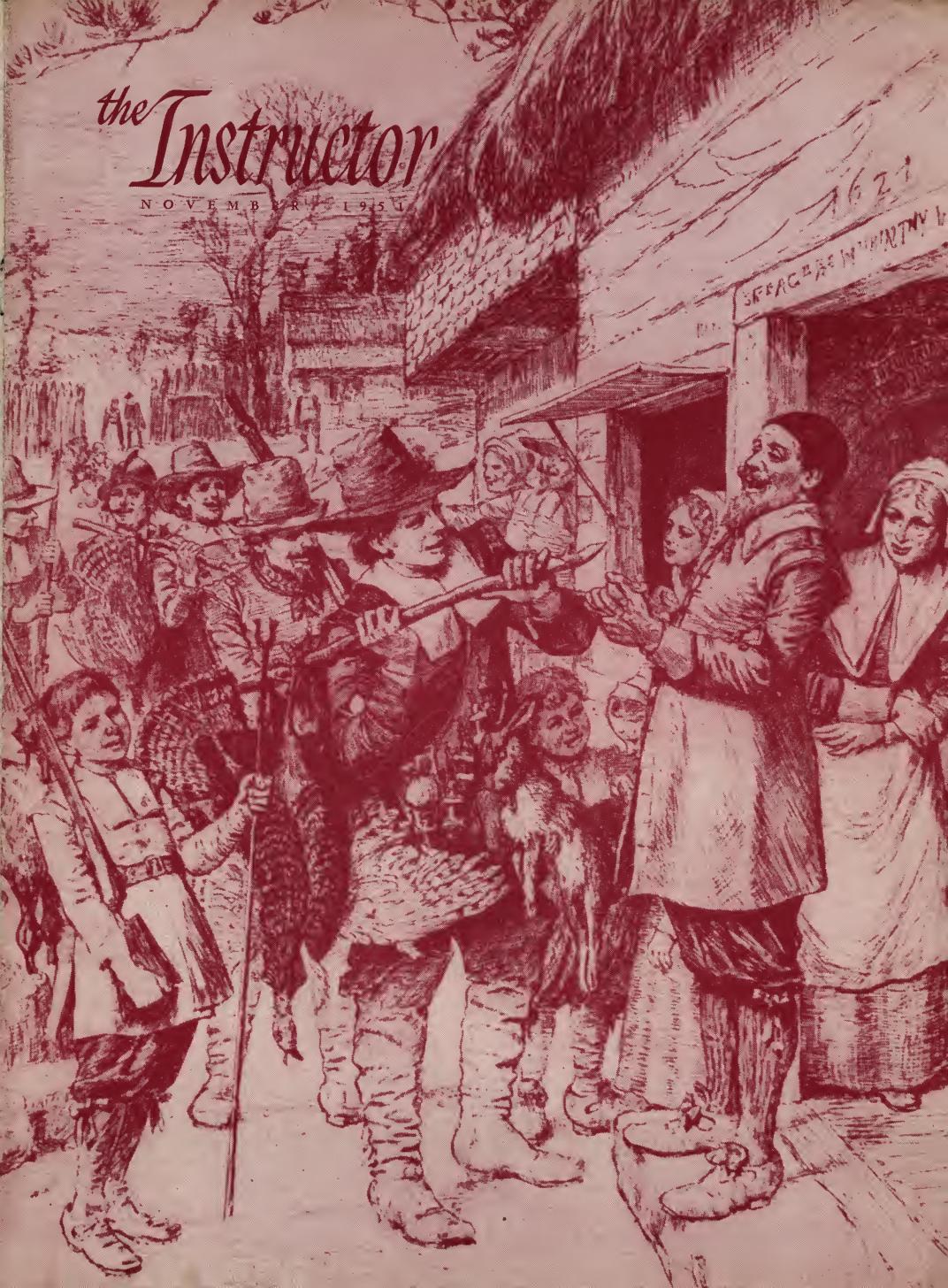


# the Instructor

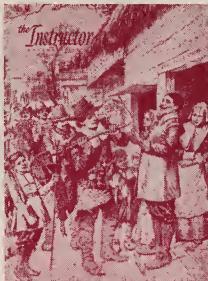
NOVEMBER 1951



# the Instructor

November 1951  
Volume 86 Number 11

Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.  
Devoted to the Study of What to Teach and How to Teach According to the Restored Gospel.



## OUR COVER

Nothing appeals more to our highest motives than the two great winter holidays—Thanksgiving and Christmas. On the cover is a reproduction of a painting entitled "The First Thanksgiving."

From that day to this, America has grown, with a few exceptions, a land of plenty—"a chosen land"—to those who live here. It is hard for us to realize that there is actual want among most peoples of the world, even among our own brethren and sisters in the lands.

We who live here should be especially thankful at this season of the year; and we should be mindful of those who, through no fault of their own, know no meaning of hunger and cold. Let us share generously with each other.

(Picture from Bettmann Archive, New York)

Note: The titles of the colored pictures listed on the contents page of the October, 1951 *Instructor* should have been: "Paul Before Agrippa," "Jesus Preaching."

## INSTRUCTOR STAFF

**Editor:**  
President David O. McKay  
Associate Editor  
General Superintendent George R. Hill  
Contributing Editor:  
Milton L. McKay  
Richard E. Folland  
Editorial Secretary:  
Marie Curtis  
Editorial Board:  
A. Hamer Reiser, Chairman  
Wendell J. Ashton, Kenneth S. Bennion,  
Marie Fox Felt, Richard E. Folland

Publishers: Desert Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah. Published the first of every month at Salt Lake City, Utah. Subscription price \$2.00 a year, in advance, single copy, 20 cents. Entered at the Post Office, Salt Lake City, as second class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1951, by George Albert Smith for the Desert Sunday School Union Board. All Rights Reserved. The Instructor is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return. Fifteen days notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

## THE DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
A. Hamer Reiser, First Assistant General Superintendent; David L. McKay, Second Assistant General Superintendent  
Wallace F. Bennett, General Treasurer; Richard E. Folland, Executive Secretary

### MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

George R. Hill	Earl J. Glade	Leland H. Monson	Eva May Green	Florence S. Allen
A. Hamer Reiser	Don B. Colton	Alexander Schreiner	Melba Glade	Beth Hooper
David L. McKay	Thomas L. Martin	Lorna Call Alder	Addie L. Swapp	Walter and Kyle Burton
Wallace F. Bennett	Wendell J. Ashton	Martha M. Miller	John L. Lovell	Ashton D. Woodruff
Richard E. Folland	Edith Rybicki	Nellie H. Kuhn	Castleton	James L. Baker
Adam S. Bennion	A. William Lund	Parley Bates	Henry Eyring	Reed H. Bradford
Inez Witbeck	Archibald F. Bennett	William P. Miller	Carl J. Christensen	Evelyn Darger
Lucy Gedge Sperry	Kenneth S. Bennion	Ralph B. Keefer	Hazel Fletcher Young	Frank Wise
Marie Fox Felt	J. Holman Peters	Vermon L. LeedMaster	Hazel W. Lewis	David A. Shand
Gerrit de Jong, Jr.	H. Aldous Dixon	Clastiel W. Aldous	Lowell M. Durham	

Advisers to the General Board: John A. Widtsoe and Matthew Cowley

## YOUR INSTRUCTOR WILL BE MORE USEFUL THAN EVER

**T**HREE is good news today for the Sunday School worker who subscribes to THE INSTRUCTOR. Constantly on the alert for ways and means to make THE INSTRUCTOR help you do a better job of teaching or conducting a Sunday School, the general board is happy to announce one more feature to make THE INSTRUCTOR an even more valuable aid.

In previous years, when copies of THE INSTRUCTOR have been bound, the Deseret Sunday School Union has always provided a fine index for the year. This feature will be included this year, but the index will be enlarged to make it more useful than ever. In addition to the comprehensive index of the material, this year all material will be indexed and cross indexed according to subject matter. Indexing according to author and title has been the standard practice previously, but with the index now being classified according to subject matter, material on almost any subject will be more easily found and thus more readily available. But remember—this feature will only help you if you have your copies of the 1951 INSTRUCTOR bound or at least intact.

As you undoubtedly have observed, the improved INSTRUCTOR is constantly becoming more valuable to every member of the Sunday School faculty—teacher, officer, or stake board member. Each succeeding issue of this monthly magazine, published for the sole purpose of helping all Sunday School workers conduct better Sunday Schools and present better lessons, provides more helps to the workers in all departments. The issues for the year 1951 are full of helps, not only for the lessons and Sunday School program of 1951, but for future years as well, and the wise superintendent or Sunday School teacher will make provision to have these copies of THE INSTRUCTOR on hand for future reference.

The best way to keep your past copies of THE INSTRUCTOR working for you is to bind the twelve issues for the year. The Deseret Sunday School Union will be happy to take care of the details of having your 1951 INSTRUCTORS bound if you so desire. All you have to do is send the twelve copies of THE INSTRUCTOR to the Deseret Sunday School Union office,

50 North Main Street, Salt Lake City 1, Utah, together with three dollars and twenty-five cents (\$3.25). The Sunday School office will have your 1951 copies of THE INSTRUCTOR bound into one volume and returned to you. Three dollars is for the binding, and the twenty-five cents is to take care of the handling and postage necessary to return the beautiful bound volume to you.

When THE INSTRUCTOR is bound for you there will be included, at no additional charge, the new, enlarged index that will enable you to locate any material you want immediately and with a minimum of effort; also a copy of the Convention number, as long as they last, will be included.

For each ward that achieves the goal of 100% subscriptions for every officer and teacher of the Sunday School in the Ward, the Deseret Sunday School Union will bind a volume of the INSTRUCTOR free. If your ward achieves 100% subscriptions, all that is necessary to get your copy bound is to report that there is an INSTRUCTOR subscription in your ward for each officer and teacher in your Sunday School and send the names and addresses of all ward members subscribing. The volume of the INSTRUCTOR will be bound and inscribed with the name of your ward and returned to your ward for your Sunday School library at no charge.

This is a great opportunity to have the bound INSTRUCTOR included in your library. Plan now to be sure your Ward has 100% subscriptions so you can have this valuable addition to your library.

Stake Boards will also be given a free bound volume of THE INSTRUCTOR, if each ward in their stake and the stake board has subscribed 100%. Stake superintendents follow same instructions as given to the ward superintendent.

Bound with this copy of THE INSTRUCTOR is a pink "tear sheet" with coupons on it to make it easier for you to have your copies bound, to subscribe to THE INSTRUCTOR, or to obtain the free binding for your Ward Library. Be sure to take advantage of this offer and make THE INSTRUCTOR more useful.

J.H.W.

THE  
INSTRUCTOR  
PROVIDES  
MORE HELPS!



# EDUCATION AND WISE SPENDING

*Editorial*

*By Milton Bennion*

**M**ONEY has value only as it is wisely spent. When it is hoarded it has value only in the dwarfed mind of a miser. This, of course, does not mean that those who earn beyond their immediate needs should not save. This, however, is by investments, insurance, savings banks, savings and loan companies, or other such institutions. But these institutions could not survive except by making loans to investors, thus keeping money in circulation, with enough cash in reserve to meet the needs of their customers. These are simple principles that seem almost self evident.

It is possible that either church or state may make unwise investments, or may indulge in over expansion that may lead to financial collapse. This often happens in private business, and may lead to bankruptcy.

How does this apply to education, a field in which both church and state are now making large investments?

Experience has demonstrated that good character lies at the foundation of all successful religious and social, including political, life. No society can long survive on rotten foundations. This is true of churches and their auxiliaries and of every form of political organization from the most nearly all inclusive to the smallest unit.

What then is the first requirement of education. Evidently it is the development of good character in the most comprehensive meaning of that term. This has always been recognized in some degree by enlightened peoples from the ancient Hebrews, Greeks and Romans to contemporary Christians and conformists to Christian moral standards. Educational methods have, of course, been sadly misused by Fascists, Nazis, and Communists.

Those who are responsible for direction of education in the Twentieth Century have recog-

nized that character is the foremost objective and the foundation of all education, both public and private, including vocational and professional.

Acquisition of the tools of learning and vocational and professional knowledge and skills, unless associated with honesty and devotion to human welfare, are one of the greatest dangers to society.

Dr. John R. Park used to say that if he knew that a prospective student was defective in character he would refuse to teach him the arts of civilization. That would only give him greater power for evil.

Ignorance may also be responsible for much evil.

"Evil is wrought through want of thought as well as through want of heart." The major evils of contemporary society in the so-called civilized nations are due to want of heart, in the religious and ancient meaning of that term. Criminals may give much thought to ways of committing murder, rape and robbery. Hence the need of intelligent, sympathetic and constructive criticism of all phases of education.

Certainly it would be very immoral and politically disastrous to fail to provide adequate facilities for general, vocational and professional education, including research in the sciences that are foundational to the well being of individuals and society.

In time of large scale wars there is always danger of neglecting proper education of children and youth. The results of this neglect have been disastrous beyond calculation in both material and spiritual losses.

More attention should be given to civic and moral training of young recruits. Certainly it is important that they become good citizens as well as good members of the armed forces.

Character is not developed in a vacuum.



## OUR OPPORTUNITY

By Earl J. Glade

Do you realize that, as a Sunday School teacher in the Church, you are part of one of the greatest religious phenomena of all time?

Yes, indeed! Just as the Savior chose laymen from various and sundry vocations as his organizational leaders, today that same method is being followed.

As to whether or not those original Christian leaders, unlearned in the religious orthodoxy of the day, but vitalized by the Holy Spirit, succeeded in their objectives, one needs only to view the amazing progress they made in the spread of gospel tidings and of their acceptance throughout the world.

The record reveals no impress on the human race comparable to it, and yet the beginning could not have been more humble.

### *The Leadership Distinctive Today!*

Ponder the composition of the Church leadership today and you will be convincingly impressed at the wisdom revealed in the Lord's choices.

In the presidency we have a beloved humanitarian and educator; a brilliant lawyer and highly successful man of business affairs; and a former Ambassador, a statesman and internationally known constitutional lawyer. Yet these men are the very soul of humility and spirituality. The presidency is modeled after the Trinity in point of numbers. That, under the guidance of Providence, they are equipped for a gracious but powerful and far-sighted leadership, is, indeed, evident.

### *Orientation in the Councils*

A study of the roster of the Council of the Twelve will reveal extensive experience in affairs and human relationships. These men have been called from various work-a-day ac-

tivities and professions. In this distinguished group is an ecclesiastical writer, a former university president, a former university dean of engineering, several highly successful business men, an editor and publisher, an educator, a nationally known leader of business co-operatives, and three lawyers. These men obviously come from varied walks of life. They bring with them to this leadership rich backgrounds from numerous areas of living.

Magnified as they are in their callings with rich spiritual gifts and with a humbling consciousness of their holy assignments, they represent a leadership in religion that is as distinctive as it is powerful.

The rosters of the First Council of Seventy and Presiding Bishopric reveal a similar impressive orientation. In some instances, these men have given up highly lucrative work assignments and professions to follow their calls to Church service. They are all the soul of devotion, loyalty and humility.

### *General Boards*

Because of the larger number, this wide orientation is also clearly characteristic of appointees to the general boards. While the same care is exercised in the call to service, members of the general boards retain their work-a-day contacts. Their touch with the home-folk, therefore, is close. They well know the varied every day problems that confront families in the various growing stages.

On these boards are some men and women who are internationally eminent in their respective fields. They all started with the humblest beginnings. With occasional exceptions, they were born under the covenant and are life-long members of the

Church. All now gladly give their time and talents to Church service.

The selection of these individuals and groups results in a leadership that is at once inspiring, well oriented, motivating and spiritually buoyant. It is distinctively unique in the religious world today! It has a thrillingly inspiring leadership potential!

### *Local Areas*

But the leadership in the local areas is possibly the most distinctive. It is chosen from within the respective congregations of about 1,000 persons each. Out of each of these ward groups, from 150 to 200 persons are called to provide the leadership in its various expressions—the Priesthood, Sunday School, Relief Society, young people's organizations, and so on.

The soul of this leadership is a friendly attitude, a contrite heart, a humble spirit, interested study and activity! Under the guidance that is available from above, the quality of this leadership can be excellent. Handbooks of instruction and procedure cover every phase of the activity. Teaching manuals and vast bibliographies of church works are at hand and easily obtainable, if desired. There is a great wealth of this interest-arousing material.

This church literature is impressively of the attention-compelling type, and is prepared on proper levels for each study group.

### *The Stake Organization*

A stake organization is a composite of a half-dozen or so of these wards, and provides organizational helps and encouragement that serve to keep the local ward workers at their best. The Stake President and High Council are experienced men also from various fields of business and

*(Concluded on page 331)*

## JUMPING THE GUN BY REQUEST



Drawing by Goff Dowding  
THE 100 PERCENTER

DURING a midsummer visit to Teton Stake, a Sunday School general board member commended the stake and issued a challenge:

"Your stake established one of the best attendance records for Sunday School conventions this year, with ninety per cent of all your stake and ward officers and teachers present. Now, we should like to leave with you a challenge. The general board is launching, at General Conference time, a drive to bring *The Instructor* into the home of every Sunday School officer and teacher. We'd like Teton Stake to conduct a drive before Conference time. Do you think you could obtain 100% subscription to the magazine in all your wards before that time? If you can, the general superintendency would like your stake superintendent to tell the other stake superintendents of the Church how you did it—at the meeting for superintendents on Sunday afternoon, October 7."

"But what about those families that include several officers and teachers?" asked Stake Superintendent Wendell C. Gillette, who operates an appliance store and service station in Victor, Idaho.

"Your stake will be the pacemakers for the Church," replied the general board member. "Don't you think we should make it 100% straight, with no deductions? If there are several members of one family engaged in Sunday School work why not send the extra copies to Church members living on some of these ranches high up in the Teton mountains. They won't be able to get in to Sunday School in the long winter months, will they?"

The general board member then suggested the board's plan for raising the subscription funds by holding banquets.

"We'll accept your challenge," said Superintendent Gillette, thoughtfully.

The general board member departed from the high Teton country, known for its majestic peaks, its large elk herds, and its solid Latter-day Saints.

About six weeks later, shortly before General Conference, the general board member received a letter from Superintendent Gillette. In part it read:

"At last we can write you the letter you are waiting for and report 100% subscriptions of all the Sunday School officers and teachers in Teton Stake.

"We are coming to Conference and would like the opportunity to meet with you sometime and explain in detail how we collected the money before I am called up to make the final report.

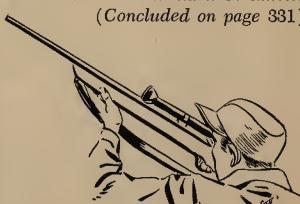
"This hasn't been an easy task. We started out as you suggested, on a stake basis, to hold a banquet and we went into each ward and explained the whole thing to the officers and teachers in their Faculty meetings, then so many of the bishops asked for the privilege of thinking it over and reporting later. We gave them this opportunity and about eight out of the twelve wards asked to have it on a ward basis because they felt

that if they held a banquet in their own wards they would get a better turnout and collect more money. Well this left only one-third of the wards and it was too few to work on a stake basis so they were also willing to do something on a ward basis. To make a long story short, the weather conditions have been bad for the farmers here and they have lost so much of their crops thus far that they have been going night and day, and even the wives have been working beside them in the fields to get the crops harvested before it snows. This has happened so many times before that the farmers have taken great losses. So it all boiled down to the fact that the superintendents sent someone out to contact each officer and teacher in the ward Sunday School and collect the two dollars. Chapin Ward was the only one that held a banquet and they did so well that some others now wish they had done the same thing.

"We can report though, that we got splendid cooperation from the superintendents and the bishops and most everyone in general. . . .

"As we a stake board are going to have an evening as soon as the harvests are over and invite in all the officers and teachers and their partners and furnish them with a snappy program and refreshments to show our appreciation."

Sincerely,  
Wendell C. Gillette  
(Concluded on page 331)





## "I WON'T COUNT THIS TIME..."

By Richard L. Evans

"**R**IP VAN WINKLE, in Jefferson's Play, excuses himself for every fresh dereliction by saying, 'I won't count this time!' Well, he may not count it; and a kind heaven may not count it, but it is being counted nonetheless. Down among his nerve cells and fibres, the molecules are counting it, registering and scoring it up to be used against him when the next temptation comes. Nothing we ever do is in strict scientific literalness wiped out.<sup>2</sup> These are the words of the celebrated psychologist and philosopher, William James. And he adds: "Could the young but realize how soon they will become . . . walking bundles of habits, they would give more heed to their conduct . . . We are spinning our own fates, good or evil . . . Every smallest stroke of virtue or of vice leaves it never so little scar . . . We are . . . imitators and copiers of our past selves."<sup>3</sup> But our habits, good or bad, weren't al-

ways habits. What we now do habitually we once did first—and then again—and then again. And since we become "Slaves to our own past performance," we had better be particular about the first performance—because almost anything done once could become a habit, and obviously the reason we have bad habits is because we did the first time what shouldn't have been done at all. This may seem to offer little comfort to those who already have habits they want to be rid of. Fortunately, however, bad habits aren't hopeless. But it takes more effort to get out of a rut than it does to get in one—and sometimes the only way to get out is to get out all at once. And sometimes the best way to leave bad habits behind is simply to leave them behind—without lingering or looking back. The break has to come sometime. Sometime has to be the last time. And it isn't likely to be any

easier later, because habits, like ruts, dig more deeply with time—even though at first we may think of them as trifles—as something we can start or stop or take or leave whenever we want to. An ancient philosopher had something to say on this subject. He once rebuked a person for engaging in a gambling game. And when the person protested that he had only played for a "trifle," Plato replied: "The habit is not a trifle." No potentially potent thing is a "trifle." And the best time to break a bad habit is before the first time. The next best time is NOW—before the next time.

From "The Spoken Word," heard over Radio Station KSL and the nationwide Columbia Broadcasting System, from the Tabernacle, Temple Square, Salt Lake City, courtesy Richard L. Evans.

<sup>2</sup>William James, *The Laws of Habits*.

### THE CAMEL KNEELS

**T**HE camel at the close of day  
Kneels down upon the sandy  
plain  
To have his burden lifted off,  
And rest to gain.

My soul, thou shouldst to thy knees  
When daylight draweth to a  
close  
And let the Master lift thy load,  
And grant repose.

Else how canst thou tomorrow meet,  
With all tomorrow's work to do,

If thou thy burden all the night  
Does carry through?

The camel kneels at break of day  
To have his guide replace his  
load,  
Then rises up anew to take  
The desert road.

So shouldst thou kneel at morning's  
dawn  
That God may give thee daily  
care,  
Assured that He no load too great  
Will make thee bear.

—Anonymous

### BECAUSE OF YOU

I CAN'T go where the worldly go or  
Do what the worldly do.  
Nor can I say what they might say  
All because of you.  
You've been my light, you've been  
my guide,  
You've been my very all.  
Because of you when days were blue,  
I didn't quit or fall.  
When things went bad and I was sad  
You brought the sun to me.  
So for these things I'll always try  
To be what you want me to be.  
And so if death should become my  
lot  
And this body I must leave here;  
Remember I'll in heaven wait,  
For you my mother dear.  
—Quinten Larson, A Serviceman

# VISUAL AIDS CAN BE HARMFUL

By A. Hamer Reier, First Assistant General Superintendent

THIS negative approach is necessary because audio-visual "aids" can be visual hindrances and can defeat the very purposes which they are meant to serve.

## When they are False and Inaccurate

This happens when the audio-visual materials used are false, because they are not true to fact or life. There is danger of this when miniatures are used in classes of children who have no basis for comparison and no foundation for judging accuracy. Miniature metal plates, representing the plates from which the Book of Mormon were translated, are open to this criticism. Many pictures have this fault. Pictures and other visual aids can be conceived in error and when they are, they perpetuate error.

## When they are Misleading

Audio-visual materials can leave the wrong impression, if they are not associated with and supported by appropriate explanations and facts which the teacher can provide, or which can be brought out by skillful questioning or by prepared short reports by pupils. Some teachers exhibit audio-visual aids without any background of proper setting, amplification, emphasis or application. They would be surprised to discover how many unexpected, wrong and inadequate ideas learners get when this is done.

Pictures showing angels with wings are subject to this criticism.

<sup>1</sup>Editorial Note:  
Lest anyone think this article, by the author of "Picture Language," is an attack on the use of audio-visual aids, let it be known that the author of this article is a man of integrity. He is respected by all for his fore-  
sight, integrity and sincerity.

If such pictures are used, teachers should begin at once to discredit them by pointing out that the artist did not know that heavenly beings can move through space without the appendages needed by finite men. Anyone who accepts other miracles can accept heavenly beings moving through space and appearing to man without wings. When a teacher must thus discredit an artist's conception, especially before a class of immature learners, it would be better to avoid entirely the use of the "aid" needing such correction.

## When they are Beside the Point

"Aids" are not aids when they are off the subject because they are not appropriate to or have no bearing on the lesson being taught.

This weakness develops when teachers are not discriminating in the selection and use of aids, as when they use an unrelated aid simply as an attention-getter, or because the teacher likes it or is fascinated by it.

The reaction to an inappropriate, or inapplicable "aid" is properly: "So what?" "Why bring that up?"

## When they are Digressive

This is simply another way of saying that the "aid" is off the beam. Teachers who become lost in the fascination of the attractiveness, variety and abundance of audio-visual materials sometimes lose their perspective and think that they are not effective teachers if they do not have some "aids" to help them present lesson materials. Such teachers run the great risk of becoming slaves to audio-visual teaching materials. They need not feel that such materials are always "musts" in teaching. It is not difficult to think of lessons for which no visual ma-

terials are needed. Many excellent lessons are taught without visualization, and they are well taught. It is difficult, however, to imagine lessons without "audio" materials or aids, without using words and language: poetry, story, prose, questions, explanations, songs.

Beware of the audio-visual "aids" which lead you away from your purpose, the clarification and support of the objective of the lesson. Grasp the "objective" clearly and firmly yourself and that will keep you and your "aids" on the beam.

## When they are Wasteful of Time and Effort

"Aids" are not aids when they are so remotely related to a lesson that they take the class too far off the subject and the teacher, therefore, must take much too long to bring them back. Such "aids" do not justify their use. They become hindrances to learn because they cloud the objective and delay its clarification. Teachers who use these remotely applicable aids have succumbed to the temptation of using the "aid" because it may be attractive, novel, attention-arresting. They are "aid" worshipers when they should be "objective" worshipers.

## When they are Confusing

Some "aids" are harmful when the teacher uses too many and fails to make their applicability clear, quickly. This weakness develops when teachers are overwhelmed by the abundance, variety and attractiveness of audio-visual aids. Such teachers think (erroneously) that "quality" of aids will assure teaching success, when, in fact, quantity can too easily become a serious hindrance and can result in dismal failure. Better a few good aids than so many

that confusion results because their applicability to and support of the objective is not readily clear. "Aids" are valuable only when they are clarifying and convincing and support the objective of the lesson.

#### *When they are of Poor Quality*

"Aids" are no help when they are of poor quality or when they represent low, false, destructive, harmful forces or ideas, or when they seem to suggest or approve rudeness, cruelty, immodesty, dishonesty and immorality. There are audio and visual materials in books, pictures, motion pictures and television which are overwhelmingly condemnable on this ground. They range all the way from "poor taste" to positively vicious.

There is such a great abundance of wholesome, beautiful, inspirational audio-visual materials that there is no excuse for teachers ever using those of poor or no quality.

#### *When they are too Complicated*

The objective of the lesson, especially in the precious, brief forty-five minutes of the Sunday School class period, demands prompt, em-

phatic clarification and abundant, convincing support. Time in the class room, for the well-prepared teacher and the truth-hungry learners, passes too rapidly to allow for the use of "audio-visual" materials which are so complicated that they offer too much to be absorbed and understood in the time allowed.

Sometimes teachers get lost in the maze of abundance, fascination and variety of tools. It is then that the risk arises that they will not be discriminating and wisely selective in their use of the most economical and effective "aids."

Indiscriminate use of audio-visual materials can result from failure to appraise them critically for true clarifying and supporting values.

#### *Always be Loyal and Faithful to the Objective*

This is the first principle of sound teaching. Faithful observance of this principle will provide adequate insurance that audio-visual aids will be helpful.

Support this principle by selecting:

1. Appropriate aids
2. A few which will do the job best, rather than many which confuse

3. Those which are true to fact and to life

4. Those which emphasize truth, goodness and beauty

5. Aids which are on the subject

Don't overload audio-visual materials by expecting them to do everything. Leave something to be done by the learner's own independent thinking, feeling and doing processes. After all, we learn by what we do, think, feel, and say, as well as by what we see and hear. Audio-visual materials can provide right stimulus and give the learner's learning processes a "start," but they must not become a constant crutch, without which the learner cannot move and do much for himself.

When teachers and learners carry "aids" to this extreme, as some do, the audio-visual "tools" as "aids" become hindrances and impairments and even a menace to learning. They become deterrents of true growth and learning. The best learning leads to maturing of knowledge, attitudes and skills and to independence of thought, feeling and action. Such learning promotes the "power to think clearly, to feel nobly and to act well in the world's work."

## *From Memory He Edifies*

By Clarence S. Barker



RALPH S. ROBBINS

AN ambitious and enthusiastic member of the Garden Park Ward Junior Sunday School, Bonneville Stake, is Ralph Stanley Robbins, who is just seven years old.

Ralph has clean-cut ambitions, remarkable capabilities, and diversified interests which keep him busy and happy. His Family has never heard him ask, "What can I do?"

He wants to be a famous physician and surgeon. To this end, his play room is fitted out as a miniature doctor's office.

Another major ambition is to serve as a missionary. He attends Sunday School and studies, listens, and prays to help fit himself for this calling.

Among his other aspirations is to be able to play the piano well.

He is blessed with a remarkable memory and listens attentively to pioneer and Bible stories. He has given many readings, including "David and Goliath" at Church services and at firesides.

Ralph has a lovable disposition. He usually is happy and wants everyone else to be happy.

His father is Dr. S. Kenneth Robbins, practicing dentist and a great-grandson of Joseph Young, brother to President Brigham Young.

Ralph's mother is Marion Kesler Robbins, housewife and granddaughter of President Joseph F. Smith, sixth president of the Church.

Ralph has a brother, Kenneth Robbins, Jr., serving in the Southern States Mission, and a sister, Donna Joe, attending East High School.

---

#### COMING EVENTS

Sunday, December 2, 1951

Fast Sunday Evening program.

Sunday, December 23, 1951

Sunday School Christmas program.

Sunday, January 6, 1952

Advancement in Course of Study.

Sunday, January 13, 1952

Bring A Friend Sunday

## "THE APOSTASY-IV"

By T. Edgar Lyon



### *Changes in Ordinances*

To an impartial observer who stands apart from institutionalized Christianity, one of the most obvious signs of the apostasy is found in the nature and theory of its ordinances. The New Testament writers were more concerned with the spirit of the Christian message, the reality of the atonement and resurrection of Jesus of Nazareth and the power of the gospel to save mankind than they were with a detailed explanation of its ordinances. They left us enough evidence, however, to assure us that while the early Christian Church did not have many ceremonial ordinances, it had a positive point of view concerning the essential place of those they did have in the teachings and practices of the Church.

The writers of the four gospels all agreed that the earthly ministry of Jesus commenced with the public baptism of Jesus by John the Baptist. Jesus' comment to John when the latter questioned his worthiness to baptize the Son of God for a remission of sins, ". . . for thus it becometh us to fulfill all righteousness . . ." was a concrete declaration of the necessity of its acceptance for those who were to follow him. (See Matt. 3:15.) Jesus and his disciples taught the doctrine of baptism as part of the initiatory rite by which one became part of the Kingdom of God on earth. In conversing with Nicodemus concerning the message Jesus had brought to earth, our Savior listed a rebirth by water and spirit as prerequisites for admission into the fold of God. The fact that baptisms were performed in the course of Jesus' public ministry is further evidence that he deemed it to be an essential ordinance. (See John 4:1, 2.) Two of the evangelists deemed it of sufficient importance

to record that as Jesus gave his apostles their final charge concerning the world mission he had placed upon them, he ordered them to baptize all who should believe in him and assured them that without it there could be no salvation. (Consult the finality of this teaching by referring to Matt. 28:19, 20 and Mark 16:15, 16.)

Immediately following the great outpouring of the Holy Ghost upon the apostles on the day of Pentecost, Peter commenced to accuse the Jews of having crucified their Messiah. When his accusation had become so convincing that they were aware of their sin, they asked what might be done to escape the consequences of their evil act. Peter gave a concise but classic answer:

*"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38)*

The fact that this was really offered to the repentant Jews as the only avenue of admission into the fold of Christ is indicated by the following verses which tell of the great number who received baptism that day. (See Acts 2:38-42, and also Acts 10:44-48, in which the first Gentile accepted the Christian message and was received by baptism into the Church.)

Further evidence of the application of this principle is found in the account of the conversion and subsequent baptism of Saul of Tarsus, later known as the Apostle Paul. In spite of the fact that he had experienced a heavenly vision and had received a personal call to repentance, it was held necessary that the ordinance of water baptism be adminis-

tered to him. (For an account of this episode read Acts 9:1-22.) Paul himself held to this requirement during his missionary endeavors. He used the rite of baptism as an analogy to the death of a person and the coming forth of the person through resurrection to a newness of life. (Romans 6:3-5). As he pursued his missionary activities, regardless of where he was—in Syria, in Asia Minor, in Macedonia, or in Greece, baptism was stressed and practiced as the gateway to Christian salvation. (See I Cor. 1:14-16; Acts 16:29-33.) So strongly did he insist upon this ordinance that when he found a group of people in Ephesus who claimed to have been immersed according to the teachings of John the Baptist, but who knew nothing of the Holy Ghost, Paul questioned the authenticity of their baptismal rite and reimmersed them after having taught them the correct interpretation of the gospel. (See Acts 19:1-6.)

Additional evidence could be mentioned but the foregoing incidents are sufficient to establish the fact that the Primitive Christian Church accepted and practiced water immersion as its basic ordinance. There is no indication that there was any deviation from this principle for many years. However, in the third and fourth centuries there is evidence that the Church was commencing to modify its original doctrine of baptism in three respects. First, the subjects to be baptized differed radically from those of the earlier centuries. Whereas all the early converts had been people capable of manifesting faith as a result of competent teaching, and had manifested fruits of repentance, the rite was administered to small children and finally to recently-born babies. This

practice had its origin in theological developments discussed in the first article of this series, namely the doctrines of Original Sin and the Depravity of Man. When the Church leaders invented these unchristian teachings, people who blindly accepted them became intensely concened for the eternal welfare of the souls of their offspring. If, it was reasoned, every mortal was tainted with evil of the sin of Adam and Eve and that taint was sufficient to cause their eternal damnation in the eyes of God, and if baptism could wash away sins, certainly the younger their children were baptized, the less likelihood there would be of their dying in a state of damnation. Gradually the rite came to be administered as soon after birth as possible, sometimes even a matter of hours or minutes. Babies that died before baptism were not allowed to be buried in the consecrated portion of the churchyard cemetaries and were viewed as being outside of the scope of Christ's saving grace.

Not only was the mental condition of the subject thus modified, but a second change was gradually substituted in the form of the ordinance. When the baptism of newly-born infants was introduced, there was fear that the sudden immersion in water might be detrimental to the life of the baby. A more convenient form, first of pouring water over the child and later merely sprinkling a few drops of water upon its head or body, took the place of the original form of the ordinance. Convenience was probably another reason for this change. Some people, on their death beds, desired baptism, but could not be carried to a font. Sprinkling was thus resorted to, thinking it would save a soul. As Christianity spread outside of the warm Mediterranean basin, many proponents of the new faith felt that a complete immersion, particularly in cold lands, in cold water, or in winter months, would be highly dangerous to the candidate for baptism. These reasons seemed sufficient to justify the change in the form of this religious initiatory rite. In doing so, however, the churches lost the symbolism of the watery grave in which the sinner was buried to come forth washed clean of sin to a newness of life. In addition, it destroyed the symbolic idea of a rebirth through water, to be followed by a spiritual regeneration.

A third change took place concerning the ordinance, namely, in a theological interpretation of the pur-

pose for which baptism was administered. Within the early Christian Church, the act of baptism had been connected with the idea of a remission of one's own sins, for which the candidate for baptism had manifested true fruits of repentance. By administering the ordinance to almost unconscious children, who could neither be instructed in the meaning of the rite nor in its purpose, the spiritual significance was lost. Baptism was interpreted to be for the purpose of removing the taint of inherited or original sin from the infant rather than a way of securing forgiveness for one's personal sins.

In the scriptures, as previously noted, the promise of the Holy Spirit as a resultant blessing of baptism was promised. Peter taught this doctrine on the day of Pentecost. He witnessed it at the time he visited with Cornelius when it was manifested to convince him that gentiles, even Roman soldiers, were worthy of salvation in the sight of God. Paul was

---

**“THERE is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in ignorance. This principle is contempt prior to examination.”**

—Herbert Spencer  
English Philosopher.

---

so certain about this that he rebaptized a group of supposed Christians when they admitted that they had never heard anything about the Holy Ghost. Paul reminded Timothy to awaken the gift of this divine Spirit within him, which had been conferred upon him by the laying on of hands. (I Tim. 4:14). When baptism was applied to infants, the ceremony of the confirmation of the Holy Ghost was separated from the first phase of the act of being “born again” in the Christian sense and was reserved for a later period in life. It came to be a name applied to the formal confession of faith and formal admittance into the churches of the so-called Christian world. The laying on of hands ceased to be part of the ordinance and no pretext was made to confer this divine power upon those who were spoken of as being “confirmed.”

A third ordinance that played an important part in the life of the Early Christian, about which there are many biblical references, is the

Sacrament of the Lord's Supper, commonly referred to as Holy Communion by apostate Christianity. At the institution of this rite, on the night before his crucifixion, Jesus had instructed his apostles that it should be done in memory of his sacrifice for mankind. He spoke of the broken bread as a symbol of his body and the wine as a symbol of his blood. (See Matt. 26:26-30.) To the early Christians this was observed as a period for devotional meditation about their Savior and his atoning sacrifice. The New Testament does not indicate that it was viewed as a supernatural mystery, but rather as a memorializing of great event in the eternal salvation of mankind. On several occasions the Book of Acts of the Apostles records that the disciples and members gathered together to “break bread” but nothing of a mysterious ordinance is indicated. (e.g. Acts 20:7.) The Apostle Paul chastized the members of the Church in the city of Corinth because they had turned their weekly sacrament meeting into a Church supper which bordered on a pagan idea that the sacramental food had acquired peculiar sanctifying qualities and the more one could eat, the greater would be his potential salvation. Paul then explained to them the simplicity of the ordinance and requested that they abide by it. (See I Cor. 11:20-34 for an account of this early deviation from the apostolic practice.)

The passing of the centuries saw many recurrences of this and similar heresies. People find it easier to be saved mechanically than through mental and moral exertion, and endeavor to find salvation through the mechanics of religion. This tendency is manifested in the growth and practice of religious ceremonies, ritualistic experiences and the establishment of a special class of holy men or priests who are supposed to be the custodians of divine grace and capable of intervening with God on behalf of the unworthy sinners. Within the ranks of the Christians, teachers arose who attributed miraculous stories to the growing lore concerning the sanctity of the elements of the bread and wine. The literal interpretation of the words, “This is my body,” used by Jesus, led some people to think that the blessed elements had actually become part of his body and whenever such words were used within the scope of the Church, a miracle was performed in which the substance of the bread (not the

(Concluded on page 331)

## "TRICKS OF THE TRADE"

By Joseph W. Richards



### *Positive Versus Negative Discipline*

CONTROLLING and directing the behavior of the members of your class is necessary if you are going to have a favorable learning situation. It is one of the most important parts of your teaching. Without proper control and direction of behavior when any group assembles, desirable objectives will not be realized. For the inexperienced teachers, behavior problems cause them more anxiety than any other thing they will encounter in their teaching experiences. Behavior problems in our Sunday School classes are a major factor in causing teacher turnover and failure.

The threat of punishment is the most common method of controlling behavior. It is used by parents, teachers, employers, and any individual or group of individuals who want to control people's behavior. Too often, especially in homes and classes, it is the only method used.

When punishment is mentioned, most people think only of corporal punishment (infliction of pain). There are other forms of punishment that are being used all of the time that can do more harm to the recipient than corporal punishment. Forms that will destroy everything we are trying to achieve in our Sunday Schools. Teachers should know them. When they use any kind of punishment they should know why they are using it, and what they hope to achieve by its use.

#### *Types of Punishment*

Some of the common forms of punishment are (1) infliction of pain or corporal punishment, (2) injury to one's love object, (3) forced labor or the requiring of extra work, (4) physical restraint or keeping a person where he doesn't want to be, (5)

deprivation or keeping something from a person, (6) exclusion from the group, (7) depreciation or making one feel inferior, or unworthy, (8) threats of any kind, and (9) neglect. You all recognize that you have used punishment to control the behavior of your pupils. You will use it again because it is a necessary form of social control. When you do use it in any form *do not* (1) use as punishment something you want the individual to like, (2) cause physical injury when using corporal punishment, (3) use punishment to arouse a high degree of fear, (4) punish to retaliate, (5) threaten, (6) struggle or debate the punishment,

#### *If you fail to prepare, you prepare to fail.*

and (7) make the recipient feel unloved. Punishment should always (1) be light, (2) be reasonable and planned (not impulsive), (3) be prompt, and (4) be used only when you understand the purpose of its use.

#### *Use Love and Respect*

The method our Church Authorities want you to use to control the behavior of your group is based upon the principles of love and respect. Get your pupils to want to do the things they should do. They behave as they should because of their love for God, the Church, their parents, and you, their teacher. They respect the Church property, one another, and you as a teacher of the truth. This method of control is based upon positive or constructive discipline. The teacher has so many things

planned for the pupils to do that they do not have time to do the "do nots." The social environment of the class is built upon free and relaxed feelings of reciprocal responsibilities. Everyone has a chance to make a positive contribution and gets recognition for it. Only when this plan fails should any other form of social control be used.

#### *Minimize Behavior Problems*

Some practical steps that will help you keep your behavior problems to a minimum are: (1) Use a variety of teaching procedures. Don't let your class become teacher centered and an established routine that does not challenge the pupils. (2) Plan effectively all matters of routine management. You can eliminate most of the trouble before it starts this way. (3) Let the pupils help in the planning and appraisal of the class activities. (4) Build up high standards so the pupils will take pride in them. An effective way in dealing with a pupil who is a behavior problem is to put him with a group of fellows who approve and highly reward the right reaction. (5) Respect each individual as an unique personality. (6) Recognize that pupils like to work hard at worth while objectives. (7) Stop trying to teach pupils things they cannot learn. (8) Let every pupil experience success and the satisfaction that comes from doing something that exhibits a fine quality of workmanship. (9) Don't let your personality peculiarities irritate the group. (10) Treat each behavior problem individually. When discussing behavior with your class be impersonal. (11) Use the standard of behavior of your group as the

*(Concluded on page 339)*

# SUGGESTED CHRISTMAS WORSHIP SERVICE

## For Sunday Morning December 23, 1951

### Organ Prelude

Christmas Greeting from the Sunday School Superintendency

Opening Song: "Far, Far Away, On Judea's Plains"—Congregation

Invocation: A member of the First Intermediate Class

Sacramental Song: "He Died, The Great Redeemer Died"—Congregation

### Sacrament Service

2 Two-and-one-half-minute Talks

- (a) "Coming of the Savior Predicted" (A girl from the Junior Class)
- (b) "Shepherds and Wise Men Visit the New-born Savior" (A boy from the Junior Class)

The Junior Sunday School children are brought into the Senior Sunday School

Song: "The First Christmas" (No. 159 in *The Children Sing*)

Scripture Reading (Selected)—(A Junior Sunday School Teacher)

Song: "The Friendly Beasts" in *Spiritual Growth in the Kindergarten* or in *Joyful Living*

(The Junior Sunday School children are returned to their room)

Song: "Silent Night"—Congregation

Talk: "Jesus Among the Doctors in the Temple"

A deacon (from Advanced Junior Class)

Song: "I Heard the Bells on Christmas Day"—Congregation

Talks: "A Labor of Love in Palestine"

- (a) A member of the Senior Class
- (b) A member of the Advanced Senior Class

Song: "Joy To The World"—Congregation

Talk: "The Appearance of the Savior on the American Continent" (A member of the Gospel Message Class)

Closing Song: "O, Come, All Ye Faithful"—Congregation

Benediction: A member of the Gospel Doctrine Class

Organ Postlude

*Luke 2:46* And it came to pass that, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. *Luke 2:49* And he said unto them, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

2. "A Labor of Love in Palestine"

(a) Part one—His miracles (not to exceed five minutes).

Accounts of some of His healings:

*Matthew 8:5-13; 20:20-34.*

*Mark 1:29-31; 1:40-42; 3:1-5; 5:25-35; 8:22-26.*

*Luke 7:1-10; 8:43-48; 18:11-13; 17:11-19.*

*John 5:2-9; 9:1-7.*

Accounts of His raising people from the dead:

*Mark 5:35-43.*

*Luke 7:12-15; 8:49-56.*

*John 11:1-45.*

(b) Part two—His practices of good living (not to exceed five minutes).

He practiced the beautiful beatitudes in his everyday living—*Matthew 5, 6, 7.*

He blessed little children—*Luke 18:15-17; Mark 10:13-16.*

He was willing to forgive—*John 8:1-11; Luke 15:11-32.*

He believed the greatest of all should be a servant to all—*John 13:1-17.*

3. "The Appearance of the Savior on the American Continent" (not to exceed six minutes).

The beautiful account is found in *III Nephi, Chapters 11-19.*

Many of the following lovely passages could be used in this talk:

*III Nephi* 11:11—And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

*III Nephi* 11:33—And whoso believeth in me, and is baptized, the same shall be saved; and

they are they who shall inherit the kingdom of God.

*III Nephi* 12:20—Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.

*III Nephi* 12:48—Therefore I would that ye should be perfect

even as I, or your Father who is in heaven is perfect.

*III Nephi* 13:33—But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

Program Committee:

Lorna Call Alder  
Hazel Fletcher Young  
Gerrit de Jong, Jr.,  
Chairman

At General Conference time in Salt Lake City, Superintendent Gillette described the job his stake has done. Humbly, he gave credit to his loyal associates. Members of Teton Stake Board are: Wendell C. Gillette, Walter J. McBride, Elmer

Stone, Bertha Gillette, Lorin Kearsley, Phyllis Kearsley, Carlos Lauritzen, Ella Hatch, Jessie Kunz, Mary Jensen, Edith Butler.

May the whole Church catch the inspiration of Teton Stake in bringing to all Sunday School officers and

teachers *their* magazine, *The Instructor*. It will help them to better give the restored gospel to the membership of the Church.

(See *The Instructor*, September, 1951, page 288.)

—W.J.A.

professional endeavor. Their function, in part, is to help represent the general authorities in guiding and counselling local workers. They, in turn, are represented by carefully selected stake boards who serve as liaison officers with the ward workers. Their assignment also is to build morale by stimulating appreciation of the opportunity to serve, by helping the local workers to catch the spiritual thrill that comes from helping others.

Here is exemplified the impressive fact in religion that to retain great

truths to one's own benefit, one must give them away.

#### *Your Great Opportunity!*

Really, now, wouldn't you like to be actively identified with this fine body of leadership? Don't you see therein the opportunity for your own development and growth?

Don't you see that by joining this group as a Sunday School teacher and by catching the spirit of serving, you can add this large group of leaders to your friends? And when one

adds friends, one increases one's power.

The price of this fine affiliation is a willingness to read most informative material and to orient oneself in certain highly appealing fields of interest and then, of course, to share these good things with your associates.

Once you really catch the spirit of this service, you'll find it immensely attractive, you'll discover in it a truly thrilling experience that will later prove priceless to you.

form, or external appearance) was transformed into the actual flesh and blood of Jesus. Thus, a new mystery was born and the officiating priest became a wonder worker. The table of the communion became an altar, with the priest functioning in the capacity of an Old Testament priest, sacrificing anew each service the body of Christ. This doctrine was one of slow growth. It did not become widespread until about the ninth century and was not officially explained until the thirteenth century when Thomas Aquinas gave it an explanation based on Aristotelian

philosophy. To this day Christians of all the historic channels of Christian descent believe that they are actually receiving the body and blood of Christ under the appearance of bread and wine (Transubstantiation); or they believe that they are getting elements that have become identified with the actual body of Christ through the consecration prayers (Consubstantiation); or else they believe that the elements of bread and wine have become spiritually impregnated with the Spirit of Christ (the doctrine of Spiritual Presence).

Regardless of which one of these

three explanations a Christian may accept, he is still laboring under the delusion that the elements of which he partakes are actually giving his body something outside the elements themselves that derives from their inherent quality of sanctification. To the Christian of the first century, the sacrament enriched him spiritually only to the extent that he passed through the memorialization of his Savior's atonement. Christianity has made of this act a mysterious rite rather than a period for rededication of life to the cause of the risen Savior.

#### *"THE APOSTASY"—IV* (Concluded from page 323)

# STORIES FOR CHILDREN

## From The Holy Bible

By Marie Fox Felt



Used by permission

### *The Boy Jesus Goes to Jerusalem*

HAVE you ever been away on a trip where you had to stay away from home over night? Wasn't it fun? You slept in a different bed and ate at a different table. You met different people and saw different things, didn't you? Would you like to tell us of your trip?

Once Jesus had a trip away from his home too. He had just reached the age of twelve. Mary, His mother and Joseph had said that He might go with them to Jerusalem to attend the Feast of the Passover. How happy this made Jesus feel. He had always wanted to go. There He would see the wonderful temple and many other things of which His mother had told Him. He would be

able to take part with the other people in showing our Heavenly Father how thankful He was for all the many things that had been given Him.

As soon as all preparations had been completed, Mary, Joseph and Jesus left their home in Nazareth for the long journey of eighty miles to the Holy City. They were happy to obey the call to go to the Feast of the Passover. With them traveled many other people. It was safer and more pleasant to travel that way. Sometimes when people traveled alone, robbers attacked them and stole their donkeys and camels and took away their food and clothing. When a great many people traveled

together robbers were afraid to do this.

How Jesus did enjoy this journey. The women and the old men rode on camels or donkeys. The young men and boys walked, taking turns leading the animals upon which the others rode. They climbed the mountains and then came down into the valleys where the olive and the fig trees grew. They crossed little streams gurgling along to join the bigger streams farther on. The brilliantly colored flowers growing on either side of their path were beautiful to see. To be out of doors day and night was such a treat. It gave them renewed health and strength.

To make the journey a more pleasant one, some of the people brought with them their musical instruments. As they walked or rode along they played their drums, harps or tambourines and the other people sang. Usually the songs were about our Heavenly Father and of His goodness to them.

Toward evening the caravan stopped near a beautiful fountain. The people stayed there in those beautiful gardens until morning. The dates, melons and cucumbers which they had to eat tasted so good. Each night for four nights they rested in this way so that they would be able to travel better during the day.

At last they could see Jerusalem. Jesus was wonderfully happy. He could see the high walls which went around the city. He could see the Temple—Heavenly Father's House. When He came into the city, He could see many more large buildings. The narrow streets were crowded with people from so many different countries. All these things and many others He saw and enjoyed. The one thing which He liked best of all, though, was the beautiful Temple. It was here that the Feast of the

Passover was to be held. It was here that He might go with the other people to learn more about our Heavenly Father and of His love for us.

For seven long days Jesus had such a good time doing and seeing new things. The Rabbis or doctors, men who had spent much time in studying the scriptures, held daily, in one of the courts of the Temple, a school where all those who wished might be taught. To this school Jesus went. Although He was very young, He was beginning to understand why our Heavenly Father had sent Him to this earth and He wanted to learn all that He could of God, our Heavenly Father. He had a great desire to get started on this work which our Heavenly Father wanted Him to do.

As soon as the feast was over, the caravan started back on the road to Nazareth. Mary and Joseph did not see Jesus but they felt sure that He was there—probably with some of

His little boy friends. That night when the people stopped to rest, Jesus did not come where Mary and Joseph were. They became very much worried about Him and began asking their friends if any of them had seen Jesus. When they found that no one had seen Him all day, they went right back to Jerusalem to find Him.

They looked and looked for three whole days. They looked everywhere that they thought Jesus might be. Then they found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard Him were astonished at His understanding and answers. Jesus loved to talk with them because He wanted to learn all He could about His Father in Heaven and of the work which He, Himself, had been sent here to do.

Although Jesus was busy, Mary could wait no longer to talk to Him. She had been so worried about Him

that she said, "Son, why hast thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing."

Jesus answered His mother kindly, saying "How is it that ye sought me? Wist ye not that I must be about my father's business." Mary had forgotten for the moment that Jesus had a special work to do for our Heavenly Father but she always remembered what He said to her that day.

Mary turned again to Jesus and asked Him to come with them. Although He probably would have liked to stay longer, Jesus went home with Mary and Joseph. Even though He was our Heavenly Father's Son, and now a man according to the Jewish law, He so respected His mother and her wishes that "He went with them to Nazareth and was subject unto them." —Marie Fox Felt

NOTE: This story may be used as enrichment material in connection with Lesson No. 4 of the Nursery Department "We have Joy in Family Excursions."

## *The Good Samaritan*

WHAT do we call the people who live next door to us? Yes, they are our neighbors. Do you know of any others who are our neighbors? (Show pictures of other nationalities. Have the children name them. No matter how far away they live from us they are still our neighbors.) Jesus has told us to be as kind and good to these people as we would like them to be to us. When they come to our schools or when we meet them in the parks, on the streets, in streetcars or in any other place, it is a good time for us to be kind, and polite and to be thoughtful of them. Then we will be happy neighbors. Once when Jesus and His disciples were journeying toward Jerusalem, a man asked Jesus who his neighbor was. Jesus told him the following story.

A man, a Jew, was once traveling along a hot and dusty road. He was alone. To be alone in that part of the country was very dangerous, because of the bands of robbers who lived there. He walked more quickly, hoping that the robbers would not see him but they did. They sprang upon him from behind the rocks. They took his money and everything else he had. They even tore his clothing from him and left him dying by the roadside.

The poor man was in great distress. He could not move and the hot sun beat down upon him. He cried aloud

but no one was near to help him. He was afraid that no one would come, for very few people traveled that way. Suddenly he heard something. Could it be footsteps? He listened. Yes, there was step, step, step. "Someone is coming. Now I'll have help," he thought. Sure enough the traveler came. He was a priest from the Temple. A priest was a man who should have been very kind and very thoughtful. He saw the poor, wounded man and what do you think he did? No, he did not help the man. He passed right on. Perhaps he had work to do and was in a hurry but the man who needed help was very much disappointed.

Soon he heard footsteps again. He did hope that this time it would be a friend who would help him but it wasn't. When this traveler saw the stranger in trouble he did not stop to say even a kind word. He passed by on the other side of the road and went his way. He also was a worker in the Temple, a Levite.

"If he had only stopped long enough to give me a drink of water," cried the poor sick man. "I cannot live much longer." Then he closed his eyes and did not listen any more for footsteps.

It was not long, however, before a man came riding along the road on a beast. He was a Samaritan. (That means that he came from that part of the country called Samaria. The

Jews did not like the Samaritans.) He saw the suffering man just as the other two travelers had seen him, only his actions were different. Even though he knew that this hurt man did not like him very well, he hurried to help him. He stopped his beast, jumped down from its back and ran quickly to the sick man to see what the matter was. When he saw the cuts and the bruises on the man's body he went back to his saddle and took from it his water bag, a bottle of oil and some soft cloth. He gave the hurt man cool water to drink. He poured oil upon the wounds and bound them with cloth.

The good Samaritan then wrapped his own cloak about the wounded man and when the man was able to sit up, lifted him carefully upon the beast. He walked at its side so that he could help the man on. He made the beast walk slowly over the rocky places so that the ride would not be too painful.

At length they came to an inn where they could stay all night. The poor man was so ill that the Samaritan had to sit up all night to take care of him. You can imagine how thankful the sick man was to have such a friend.

The next morning the good Samaritan had to start on his journey again. Of course the robbers had taken all the hurt man's money, so what do (Concluded on page 335)

# OUT OF THE BEST BOOKS

Book Reviews

By Milton Bennion

## *The Human Community*

*The Human Community, Its Philosophy and Practice for a Time of Crisis*, By Baker Brownell, Harper & Brothers, New York, 305 pages, \$4.00.

**B**AKER Brownell has been a guiding spirit of our generation in rediscovering the human values of community life and their bearing on a democratic society. . . . Professor Brownell powerfully affirms the importance of the small community as the foundation of a healthy democratic society. . . . As Director of the Montana Study he headed one of the most notable experiments in recent years for rural self-development on a state-wide scale." (Publisher's announcement on the paper cover.)

This volume emphasizes the philosophy of the movement on a local, a nation-wide, and to some extent, on an international scale, with examples of what has been done nationally, and what might be done to revive some of the decadent civilizations of the ancient world on the eastern hemisphere.

Some of the Montana studies of small communities are recited to illustrate his philosophy as applied to revival of the values of the rural human community in typical American situations. These stories and others are, however, told with a minimum of technical psychological, sociologi-

cal and philosophical exposition by Richard Waverly Poston in his book, "Small Town Renaissance, A Story of the Montana Study." This book is also reviewed in this issue. It has the whole-hearted approval of Dr. Brownell, and may be more acceptable to the majority of readers of *The Instructor*.

There are, however, several non-technical topics in Dr. Brownell's book that should be noted by everyone interested in rural education.

*Section 7. Swiss School Master* (pages 160-2) is especially enlightening:

"Friedrich Frehmer is a school teacher in a German canton in Switzerland. For eleven years now he and his family have lived in the little village in the high valley. He has kept the village papers in order, corresponded with the cantonal authorities, and joined in holidays and celebrations through the years. . . . He helps in the send-off of his pupils as they herd goats and other cattle up to the high pastures, or alps, above the village. . . .

"Frehmer's is a rural school serving a village of fifty or so families. . . . The school establishment is an ample house of stone where Frehmer's family lives the year around. They occupy the upper floor; the lower floor is the school. The house is well-

provided with a heating system, running water, suitable toilet facilities, solid, comfortable furniture. It is indeed the best house in the village. The school yard and the gardens are often the pride of both the teacher's family and the school." (page 168)

America may have some rural schools to match those of Switzerland and Scandinavia, but "In contrast to (Friedrich) is the American rural school teacher. She is immature, badly trained, if we consider the average. She is inexperienced and holds her job only for a year or so. She is unmarried. Her pay is at the level of unskilled labor or lower, and is based on a nine-month year. She is rootless, often homeless. . . ." (page 161)

This is a realistic picture of the rural schools in some states of the U.S.A., including some of the richest states of the north, one of which in the far east is just now emerging from this disgraceful condition; while one in the far west hasn't yet emerged.

Dr. Brownell calls attention to the fact that centralization of authority and major financial support need not mean centralization of administration. Insofar as feasible this should rest with local communities. This applies to all educational and welfare programs.

## *Small Town Renaissance*

*Small Town Renaissance, A Story of the Montana Study*, by Richard Waverly Poston, Harper & Brothers, 229 pages, \$3.00.

**T**HE University of Montana includes all the higher institutions of learning supported by the state — the

State University, the Agricultural College and the Teacher's Colleges. The State Board appoints a Chancellor who, as executive officer of the Board, coordinates the work of all these institutions. In July, 1943 Ernest O. Melby became Chancellor. He was an idealist who had a great

vision of what these institutions might do for the state and its people. The Agricultural College had already thought of introducing a study under the title, "Northern Plains in a World of Change," and was seeking financial aid from without the state. The newly appointed Chancel-

lor, recently elevated from the presidency of the State University, met David H. Stevens, Director of the Humanities Division of the Rockefeller Foundation and secured through him a grant of funds to assist in supporting a three-year study under the direction of Baker Brownell, Professor of Philosophy at Northwestern University.

The study was launched with headquarters at the State University. The immediate purpose was to promote and to conserve human values in rural areas and small towns. It became known henceforth as "The Montana Study." Notable among the studies reported are the following:

*Lonepine*, an agricultural community of homesteaders on a tract of land opened for settlement by the federal government. Most of the people were from other states, some of them born in Great Britain, Holland and other parts of Europe. The study began, as provided in the study guide, with a historical and humanistic study of the community by an organized group of the residents, irrespective of nationality, religious or political affiliation. With the facts of their community life in mind they readily went on to plan improvement in all phases of life in Lonepine; better agriculture, new industries, a cheese factory by a Hollander, for instance, some new forms of community service—a post office, a public library, both in the store of one of the leaders of the group.

In other cases the plan could be modified to meet different conditions, but the general purpose was the same.

*Derby*, a logging community on the border of a forest, in part privately owned and in part national. In all such cases cited the government foresters were very cooperative and in other ways helpful in the study groups.

*Stevensville*, decadent agriculture, forestry, and business houses. Both catholic and protestants had missions there, but all joined in the study and in producing a community historical pageant, especially notable for the part taken by a group of Flathead Indians whose ancestors had been forcefully moved to a reservation by federal troops. Some of the spectators shed tears over the injustice forced upon these people. Further light on this subject is given in Chapter 16, Indian pioneers.

*Conrad*, chief town in a far northern county. This study was initiated and directed by the town librarian—

a very able and progressive woman who had heard of the study and secured the Borwnell study guide. This study was made on a county-wide basis and resulted in great benefits to all the residents.

*Lewistown*, a city of 6,000 inhabitants with eleven hotels, two banks, thirteen churches, a parochial school, public elementary, junior and senior

---

QUOTATION from "Conflict & Civilization of Cultures," by Ralph Tyler Flewelling, College of the Pacific Press, Stockton, California, 1951.

"One of the laws of human personality is that, apart from the peace that comes from obedience to a Divine and Moral Will, there is no peace or quietness of spirit either for the individual or for the world. We have pursued the illusion that successful economic solutions will bring contentment, only to find ourselves suddenly on the verge of general destruction, like a child who has heedlessly chased a butterfly to the brow of an abyss. The important question now is whether we have the moral and spiritual capacity to avert disaster. In our impatience with all but a materialistic interpretation of life, we have, like some Samson with daemonic strength, unsettled the pillars of society, the frame work of civilization." (Page 3)

---

IMMORTALITY will come to such as are fit for it, and he who would be a great soul in the future must be a great soul now.

—Ralph Waldo Emerson

---

high schools, paved streets, jaycees, Kiwanis and Rotary clubs. This situation, of course, made more difficult any plan to have all factions represented in a workable study group.

*Libby*, a town supported directly or indirectly by a great forest in the northwest corner of Montana. This community first brought in from a distant state two rural sociologists, husband and wife to make the survey. They did a thorough job but left Libby before their report was published. This report included all the pros and cons they had received from interviews. Nothing further was done about it. Again a very capable and farsighted woman, the town librarian, organized a study group. They adopted as a guide the Brownell study outlines. All members—little business and big business, including

the multi-millionaire owner of a large section of the forest, joined in the study with remarkable success. In cooperation with the officials of the federal forest reserve, a sixty-year plan was agreed upon by which the lumber business might become a permanent basis of support for this growing community. More important still the timber resources of the nation might be conserved, as well as the human resources of this community.

Notwithstanding the lack of public financial support some phases of the program are being supported in Montana on a voluntary basis. This is especially true of dramatics, athletics, community dances and dinners, story and poetry writing; in these activities all members of the community are invited to participate. By this means the people can meet often face to face and thus better understand their community needs.

This study has stimulated much interest in America from the Atlantic coast to the Pacific Northwest, not only among preachers, teachers and educational administrators but among some prominent business men such as Owen D. Young, Chairman of the Board of the General Electric.

The author of this book sums up results thus:

"The Montana Study is of greatest significance in America's small communities themselves, no matter where they may be. For here is a technique through which ordinary men and women can coordinate for their own welfare the forces of education, religion, government, economics, culture, and democratic neighborliness, and by simple means can lift the whole level of living in America." (Page 191)

---

#### THE GOOD SAMARITAN (Concluded from page 333)

you think the Samaritan did? He gave the innkeeper enough money to care for the sick man until he was well again.

Our Heavenly Father has said, "Love the Lord thy God with all heart and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself."

Which of the three men loved our Heavenly Father most? Which one loved his neighbor as himself?

NOTE: This story may be used as enrichment with Parts 2, 3, 4 and 5 of *Living Our Religion*—Primary Dept.—picture No. 218—Std. Pub. Co. See colored picture (center spread) November, 1950 *Instructor*.

# LIVING WITH GREAT SOULS THROUGH MEMORIZATION

## *For the Month of January*

### *Sunday Morning in the Nursery*

Meanings and, therefore, appreciations and love for choice experiences come to children only as children mature and experience.

Children in our Sunday School Nursery classes are very immature. There is a wide range of individual differences in background experience and rate of maturing; therefore, potentialities for learnings and rate of learnings will vary greatly.

Successful teachers in this field will stimulate interest with care and understanding. They will catch and foster an awakening interest with wisdom.

Vitalize the meanings of the choice lines that are suggested for small children in each issue of *The Instructor* (1) by the wise choice of pictures (2) and (3) a great deal of repetition in many meaningful situations.

Perhaps the pictures in "Small Rain" will suggest other experiences and other pictures.

Our Father which art in heaven,  
Hallowed be thy name.  
Thy kingdom come. Thy will be done  
in earth, as it is in heaven.

—Matthew 6:9-10.

### *Spiritual Growth in the Kindergarten*

A new commandment I give unto you, that ye love one another; . . .

—John 13:34.

### *Living Our Religion*

Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

—Joshua 1:9.

### *History of the Church for Children*

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraidth not; and it shall be given him.—James 1:5.

### *Old Testament Stories*

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children and, the heart of the children to their fathers, lest I come and smite the earth with a curse.—Malachi 4:5-6.

### *The Church of Jesus Christ in Ancient Times*

We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

—6th Article of Faith

### *The Restored Church at Work*

And my soul delighteth in the covenants of the Lord which he hath made to our fathers; yea, my soul delighteth in his grace, and in his justice, and power, and mercy in the great and eternal plan of deliverance from death.—2 Nephi 11:5.

### *Our Standard Works*

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

### *Life in Ancient America*

. . . For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

—2 Nephi 30:3-4.

### *The Gospel Message*

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1:27.

(Concluded on page 338)

### **GREAT PICTURES THAT TEACH GREAT LESSONS—**

To all his children, God gave talents, to be used or to be buried, according to our own desires and ambitions. Some of the choicest of these gifts are found among the great artists. A few have used their talents under evil promptings, to degrade their fellowmen. But others have sought to portray the wonders of nature, the greatness of character, and the incidents and stories of life that lift us nearer to our goals.

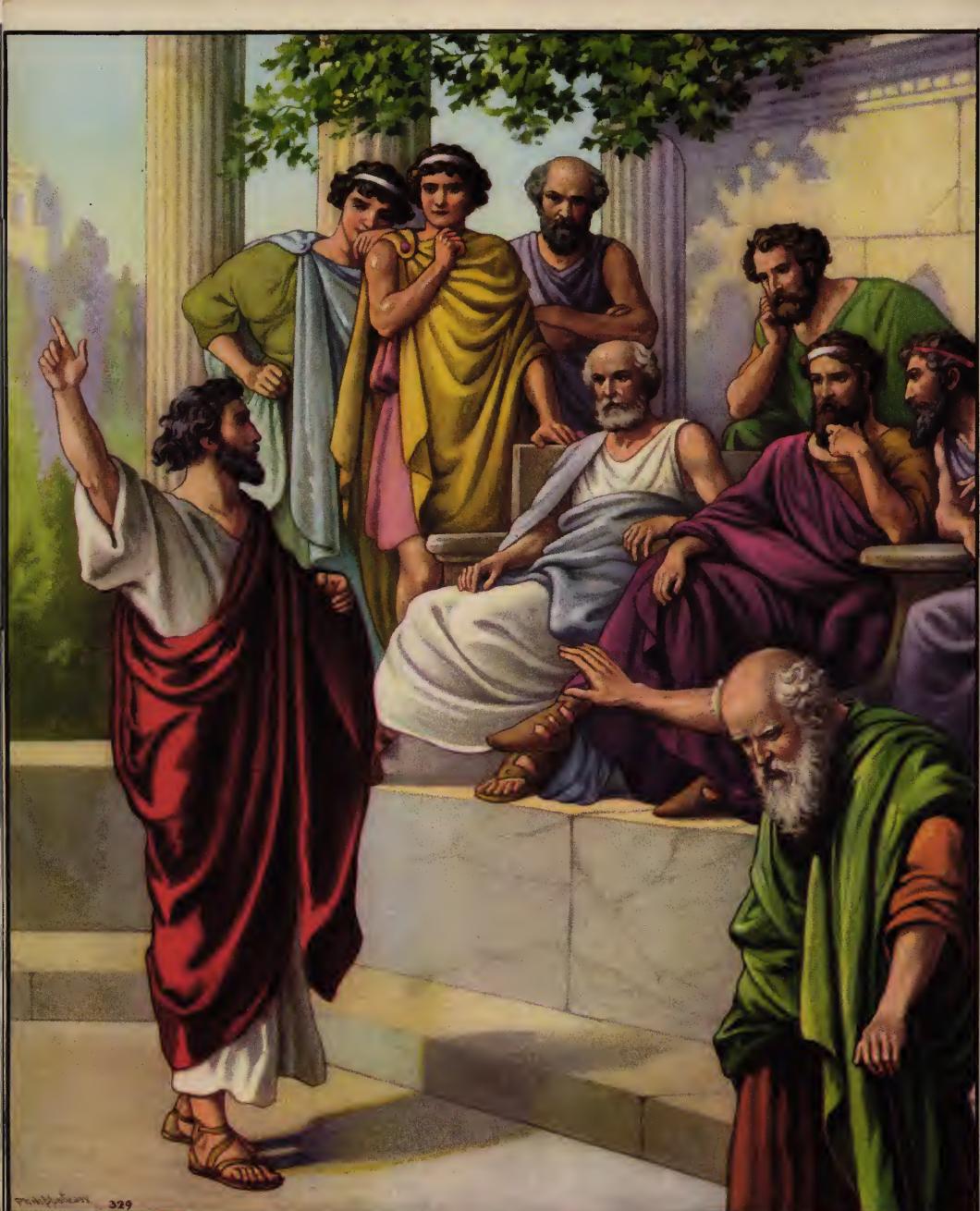
In our study of Paul, we see a missionary led to proclaim the Gospel to many peoples, throughout most of the known world of his day. The latter part of his mission moves swiftly to the great climax: His entrance into Rome as a prisoner. It was here that some of his greatest opportunities came to preach the Gospel of Jesus Christ, both to the meek and to the mighty.

The story of Paul's missionary work is an inspiration to everyone who has work to perform in the service of the Master—and that includes each one of us during at least a part of our lives. The picture reproduced here may be used in most classes on many occasions. Most of all, it should be in every teacher's personal kit, as a never-ending source of inspiration to himself.

It would have been tragic if the artist had not diligently applied himself to produce this great work; and it would be equally tragic if we, as officers and teachers in the Sunday School cause, failed to meet—to the best of our ability—the opportunities that are laid before us, week after week, as Jesus' "true under-shepherds" in providing for the spiritual needs of God's children.

One of Jesus' best-loved parables  
(Concluded on page 338)





**PAUL'S GREATEST VICTORY**

*Acts 28:16-31*



THE PARABLE OF THE SOWER

*Matt. 13: 3-9*

Printed in U. S. A.



# PROMOTIONS

Superintendents

By David Lawrence McKay

THE year's end brings again the perennial question: Who should be promoted? The answer is the same as last year's answer: Everyone. This means only that each class receives a new subject to study. It may, if the superintendency desires, have a new teacher or a new classroom. But the membership of the class (except in the case of the Nursery class) does not change. Some of the classes will have a new title.

All of the four and five year old children, at the beginning of the year, are taken out of the Nursery class and put into the Kindergarten where they will study *Spiritual Growth in the Kindergarten*. The present Kindergarten class, marked as "J" in the Handbook chart, page 32, (January, 1951 edition) will become the Primary class and will study *Living Our Religion, Part 1*. The present Primary class ("I") will become the First Intermediate class

and will study *History of the Church for Children*. The present First Intermediate class ("H") becomes the Second Intermediate department and will study the *Old Testament Stories*. The present Junior department ("G," there being no Second Intermediate department in 1951) becomes the Advanced Junior department and will study *The Church of Jesus Christ in Ancient Times*. The present Advanced Junior department ("F"), which now studies *The Church of Jesus Christ in Ancient Times* becomes the Senior department (group A) and will study *The Restored Church at Work*.

The present Senior department ("E") which is now studying *The Restored Church at Work* becomes the Senior department (group B) and will study *Our Standard Works*. There are two groups of the Senior department in the Sunday School in 1952. This is made necessary because of the transition from the old plan

of promotions to the new. The present Advanced Senior class ("D") remains the Advanced Senior department and will study in 1952 *Life in Ancient America*. The Gospel Message Class ("C"), which is studying this year *Good Tidings to All People*, remains the Gospel Message Class and will study next year *The Gospel Message*. Those members of the Gospel Message class who studied *The Gospel Message* in 1950 ("B") may go into the Gospel Doctrine class.

Of the three adult subjects offered, the Family Relations department will have the same course that it has had during the last two years. Those members of the Family Relations Class for 1951 should not repeat this course in 1952 and, above all, should not choose another course outside the proposed curriculum for continuation of family relation problems. Rather, they should go into the Gospel Doctrine class. The subject matter for the Gospel Doctrine

## DESERET SUNDAY SCHOOL UNION GENERAL BOARD COMMITTEES Lesson Departments

### TEACHER TRAINING

H. Aldous Dixon  
Addie L. Swapp  
Asahe D. Woodruff

### GOSELP DOCTRINE

Gerrit de Jong, Jr.  
I. Holman Waters  
Henry Eyring  
William E. Berrett

### FAMILY RELATIONS

Asahe D. Woodruff  
Lorna Call Alder  
Reed H. Bradford

### GENEALOGICAL TRAINING

A. William Lund  
Thomas L. Martin  
Archibald F. Bennett

### MISSIONS AND INVESTIGATORS

Don B. Colton  
James L. Barker  
Carl J. Christensen  
Marie Fox Felt

### THE GOSPEL MESSAGE

Adam S. Bennion  
H. Aldous Dixon

### ADVANCED SENIOR

Earl J. Glade  
Leland H. Monson

### SENIORS

Ralph B. Keeler  
Wilford Moyle Burton  
Frank S. Wise

### ADVANCED JUNIOR

William P. Miller  
Edith Ryberg

### Special Committees

#### STANDARDS

A. Parley Bates

Thomas L. Martin

Inez Witbeck

W. Lowell Castleton

I. Holman Waters

J. Holman Waters

L. Holman Waters

M. Holman Waters

N. Holman Waters

O. Holman Waters

P. Holman Waters

Q. Holman Waters

R. Holman Waters

S. Holman Waters

T. Holman Waters

U. Holman Waters

V. Holman Waters

W. Holman Waters

X. Holman Waters

Y. Holman Waters

Z. Holman Waters

A. Holman Waters

B. Holman Waters

C. Holman Waters

D. Holman Waters

E. Holman Waters

F. Holman Waters

G. Holman Waters

H. Holman Waters

I. Holman Waters

J. Holman Waters

K. Holman Waters

L. Holman Waters

M. Holman Waters

N. Holman Waters

O. Holman Waters

P. Holman Waters

Q. Holman Waters

R. Holman Waters

S. Holman Waters

T. Holman Waters

U. Holman Waters

V. Holman Waters

W. Holman Waters

X. Holman Waters

Y. Holman Waters

Z. Holman Waters

A. Holman Waters

B. Holman Waters

C. Holman Waters

D. Holman Waters

E. Holman Waters

F. Holman Waters

G. Holman Waters

H. Holman Waters

I. Holman Waters

J. Holman Waters

K. Holman Waters

L. Holman Waters

M. Holman Waters

N. Holman Waters

O. Holman Waters

P. Holman Waters

Q. Holman Waters

R. Holman Waters

S. Holman Waters

T. Holman Waters

U. Holman Waters

V. Holman Waters

W. Holman Waters

X. Holman Waters

Y. Holman Waters

Z. Holman Waters

A. Holman Waters

B. Holman Waters

C. Holman Waters

D. Holman Waters

E. Holman Waters

F. Holman Waters

G. Holman Waters

H. Holman Waters

I. Holman Waters

J. Holman Waters

K. Holman Waters

L. Holman Waters

M. Holman Waters

N. Holman Waters

O. Holman Waters

P. Holman Waters

Q. Holman Waters

R. Holman Waters

S. Holman Waters

T. Holman Waters

U. Holman Waters

V. Holman Waters

W. Holman Waters

X. Holman Waters

Y. Holman Waters

Z. Holman Waters

### JUNIOR

Wendell J. Ashton  
W. Lowell Castleton  
Inez Witbeck

### 2ND INTERMEDIATE

Kenneth S. Bennion  
Nellie H. Kuhn

### 1ST INTERMEDIATE

A. Parley Bates  
Lucy G. Sperry  
Melba Glade

### JUNIOR SUNDAY SCHOOL CO-ORDINATOR

Eva May Green

### PRIMARY

Marion Ipson

Hazel Fletcher Young

Evalyn Darger

### KINDERGARTEN

Lois Callister

Claribel W. Aldous

Hazel W. Lewis

### NURSERY

Marie Fox Felt

Addie L. Swapp

### FACULTY MEETING

Adam S. Bennion  
Lowell M. Durham  
William P. Miller  
Kenneth S. Bennion  
Lucy G. Sperry  
Marie Fox Felt

### MUSIC

Alexander Schreiner  
Vernon J. LeeMaster  
Lowell M. Durham  
Florence S. Allen  
Beth Hooper  
David A. Shand

### LIBRARIES

Wendell J. Ashton  
I. Holman Waters  
Hazel W. Lewis  
Carl J. Glade  
J. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters  
Y. Holman Waters  
Z. Holman Waters  
A. Holman Waters  
B. Holman Waters  
C. Holman Waters  
D. Holman Waters  
E. Holman Waters  
F. Holman Waters  
G. Holman Waters  
H. Holman Waters  
I. Holman Waters  
J. Holman Waters  
K. Holman Waters  
L. Holman Waters  
M. Holman Waters  
N. Holman Waters  
O. Holman Waters  
P. Holman Waters  
Q. Holman Waters  
R. Holman Waters  
S. Holman Waters  
T. Holman Waters  
U. Holman Waters  
V. Holman Waters  
W. Holman Waters  
X. Holman Waters

class in 1952 will be "*The Gospel Plan*." The Genealogical department will continue to a second year of the course. A new advanced course will be offered. It is entitled, "*Proving Your Pedigree*." It is not recommended that there be two Genealogical classes in the same Sunday School in 1952.

The attention of the superintendencies is again directed to the fact that there are no individual promotions from one class to another, except in the case of the promotions from the Nursery department to the Kindergarten. This is the only instance in which part of a class is taken out of all of the class and a new class made. All other individual promotions are made only because of extraordinary circumstances. Several superintendents have inquired what procedure should be used when a boy is ordained a deacon, and several superintendents have, upon the boy's ordination, ill-advisedly taken him and advanced him to another class. This is not the order of the Sunday School. Such advancement to another class, upon his ordination, deprives him of the advantage of completing the course which he has started at the beginning of the year and takes him out of the class of his associates in school.

Some superintendents have also been prone to take a boy or girl, upon his or her baptism, out of the old class and into a new class. This is not advisable either, unless

the Primary department is so divided that one division of the Primary class is in the Junior Sunday School and the other division is in the Senior Sunday School, but studying the Primary department subjects. In such a situation it would be quite proper to advance the boy or girl who has just been baptized, from the Junior Sunday School Primary class to the Senior Sunday School Primary class.

The texts are printed earlier this year than they have ever been before, and at the time of this writing are nearly all ready for distribution. When this article appears in print the orders for manuals can be sent in to the Deseret Book Company and should be filled promptly.

Some new teachers do not realize that in addition to the pupil's manual they should all have *The Teacher's Supplement*. It would be well for a large part of the business section of the November or December Faculty Meeting to be spent in emphasizing to the teachers that the manual is to be used by the pupils, and that *The Teacher's Supplement* is the important volume for the use of the teachers in getting their reference works and completing their preparation.

Those smaller Sunday Schools which do not have all the departments should choose the subject matter most nearly suited to the ages of most of the members of the class. Superintendents should remember,

however, that every pupil during his program through the Sunday School should have an opportunity to study every course offered in the curriculum. For this reason, if there is a choice between a simpler course and a more advanced course, the simpler one should be taken. In 1953 this simpler course may be too elementary for use, while the advanced course will still be available.

Let us remember that since January 1951, each class has remained and will remain an entity, without change of individual members. Only the subject matter, and (if desired) the teacher and classroom are changed.

There is no significance in the fact that some classes change names while others do not. The Advanced Senior class moves just as far as the Advanced Junior class: one year's subject matter. We recommend:

- (1) That each class be called by the name of the subject matter taught; i.e.: class of "The Restored Church at Work" instead of "Senior" class;
- (2) *That no public announcement be made of class changes.* Rather, a quiet statement should be made in each class, such as: "This class will study *The Church of Jesus Christ in Ancient Times*, beginning January 6. Your manuals will be here next Sunday and will cost 50c each."

## LIVING WITH GREAT SOULS THROUGH MEMORIZATION (Concluded from page 336)

### *Proving Your Pedigree*

"We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents and run this chain through as far as you can get it . . . This is the will of the Lord to his people."—President Wilford Woodruff, *The Utah Genealogical and Historical Magazine*, 13:149.

### *Parent and Child*

"The true purpose of education is to cherish and unfold the seed of immortality already sown within us; to develop, to their fullest extent the capacities of every kind with which the God who made us has endowed us."—Anna Jameson, *Education*.

## *The Gospel Plan*

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.—Luke 12:48.

### *A Marvelous Work and a Wonder*

Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—John 7:16-18.

## GREAT PICTURES THAT TEACH GREAT LESSONS— (Concluded from page 336)

begins with the familiar words: "A sower went forth to sow . . ." All the farmer-folk of Galilee listened attentively to this Teacher who knew so well their work and their problems. The artist has caught a clear vision of this great story. Note the look of faith and patience on the face of the young man; see the beauties of the plain, the mountains and of the morning sky. Sunlight is catching the peaks. (The sower is no sluggard!) Note, too, the rocky ground, thorny places, fowls of the air, the hard wayside, and the fertile soil—all skillfully worked into this great masterpiece.

Here again is a picture of many uses, particularly for prospective teachers and missionaries; for they are the ones who must go forth to sow if there is to be a harvest of God's precious souls. —K. S. B.

# THEY HAVE ASKED US

*Secretaries*

*By Richard E. Folland*

**Question:** Does the bishop always preside in the Sunday School except at ward conferences where the stake president presides if present? One of the ward secretaries has told me that she has been advised that it is a recent decision that the high councilmen preside in the Sunday School when they are present.

**Answer:** We feel that the question raised here is properly answered in the *Handbook* unless official action is taken to change the statement found there.

Naturally, if a stake president or high counselor be present in a Sunday School, coming officially, he represents higher authority in the organized Church than that possessed by the bishop. If a question of doctrine or discipline arises, their ruling, whether officially or unofficially present, would probably be the one to be observed.

However, the matter of presiding over a ward Sunday School is quite a different matter. We see no reason why the statement in the *Handbook* should be changed.

**Question:** When are babies' names recorded on the Nursery roll?

**Answer:** When a baby is blessed and given a name by the elders of the Church, that child's name is placed on the branch or ward record as a member of the Church. Therefore, that baby should be listed on the Cradle Roll and should stay on that roll until the child is old enough to attend the youngest class you have in your Sunday School. When the child starts to attend the Nursery or Kindergarten class, his name should be taken off the Cradle Roll and placed on the active roll of the class which he attends. If the child does

not attend, his name should be placed on the enlistment roll.

**Question:** When are members' names entered on the roll if their recommends are not in the ward where they are attending Sunday School?

**Answer:** Members of the Church who move into one of your wards and start attending Sunday School, whether or not their recommends have arrived, should be placed on the active roll. However, efforts should be made to have their recommends transferred at the time they move into a new ward. You will note in the *Handbook* we request that members of the Church be entered on the active roll when they start attending. If there are non-members attending Sunday School, and they express the desire to be placed on the active roll, their names should also be placed on that roll.

## TRICKS OF THE TRADE (Concluded from page 329)

foundation upon which to build. Do not hold some other group as an example. (12) Always be prepared, know your pupils, love them, and love to teach. Provide the right social and physical environment and problems of behavior should not arise.

### *"An Ounce of Prevention"*

Some of the "tricks of the trade"

that will help you prevent most of your behavior problems are:

(1) Call each pupil by his name. (2) Study carefully the seating of the pupils. (3) Use eye to eye contact to get an individual's attention. (4) Call upon pupils whose attention is wandering. (5) Have things well organized. Keep the pupils busy but have a variety of activities. Start and close on time. Keep careful records.

(6) Make every effort to avoid criticism, disorganization, or anger before the group. (7) In case of a behavior problem, treatment of the case should be calm, dignified, and firm. (8) Whenever you can, emphasize to the pupils the idea that you are interested in each of them.

(9) Stop the little things before they develop into major problems.

(Concluded on page 348)

## MANHATTAN WARD ENLISTMENT PROGRAM

By Harold Lundstrom



ENLISTMENT ACTIVITIES BRING JOY

First row left to right: Hattie Lou Merrell, Marie M. Marazzi, La Dean Jones. Second row reading left to right: Venetta Schlatter, Carol Jean Stewart, Helen Whipple, and Shirley Tanner. Committee member not present when picture was taken is Kristine Paulsen.

THANKS to eight pretty and precise girls, non-attending members of the Manhattan Ward Sunday School in New York Stake are not allowed to be forgotten or to fade away. Once the attendance rolls indicate that certain members and families are not found "promptly in their places," their names are given to Marie Marazzi, chairman of the Enlistment Committee, and she, with her committee, begin at once their well-planned investigating and invitation program to get them back to Sunday School—and with results.

Each week at Sunday School, the girls are given their assignments by Miss Marazzi for the coming week of members who are not faithful in their attendance, and also the names

of persons new in the ward taken from the ward clerk's records. At this time, too, the girls give their chairman a written report of their previous week's calls. A record card is kept for each family and is filled out with pertinent information about the inactive member. The date of the visit is also noted.

Just in case the girls do not have their report ready, Miss Marazzi gives them a self-addressed stamped envelope so that they can mail the information during the week to her. This doesn't happen often, though, with these enthusiastic enlistment workers.

Generally, the weekly assignment card gives the names and addresses of three members who are not attend-

ing Sunday School. Each pair of girls, appreciating the privilege of their responsibility, seldom, if ever, fail to devote one night every week to the enlistment work in visiting these three families or persons, as the case may be.

Once each month the Enlistment Committee holds an hour-long prayer and report meeting, starting and end-

ing promptly on time. Following the meeting, the committee members make their calls for that week.

During the last month this energetic committee made 49 visits. And 12 persons were brought back into Sunday School activity!

Because in the New York City area there are many families in which either the father or mother, husband or wife does not belong to the Church, Miss Marazzi, a former stake missionary, takes one of the stake missionaries with her while making her weekly visits. During the visit, she introduces the stake missionary and tells of her work, and in this way the family becomes acquainted with her. Tactfully, they suggest that the stake or full-time missionaries call on the non-members of the family and teach them the Restored Gospel.

From these missionary introductions more than a half a dozen "split" families have invited stake and full-time missionaries of the Eastern States Mission into their homes for gospel conversations.

Marie Marazzi was born in Rome, Italy. She and her family were members of the Roman Catholic Church. On a visit to Salt Lake, a few years ago, she joined a group of tourists and took a guided tour of Temple Square under the direction of Sister Rose Ellen B. Valentine. Some time after her return to New York she met the Latter-day Saint missionaries and

(Concluded on page 342)

## SUGGESTIONS ON THE HYMN OF THE MONTH

Music

JANUARY, 1952. "O God, Our Help in Ages Past," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 123.

**FOR CHORISTERS:** Impressive and inspired singing of Latter-day Saint hymns is a wonderful way to preach the gospel of Jesus Christ. The words of our hymns are beautiful prayers and reveal truthful doctrine. These words are enhanced by music which colors, animates and glorifies their meaning. It is, therefore, the privileged responsibility of choristers to bring to pass a deeply spiritual experience in directing the congregation in singing hymns.

The hymn for this month is the two-century-old "O God, Our Help in Ages Past" whose words by Isaac Watts have been set by the great English church musician, William Croft.

There is something of the cosmic in this hymn expressed by both the textual content and the regularity of pulse of the music—portraying events and things everlasting like the ordered following of day by night, the seasons occurring in their sequence, or heavenly planets moving in their orbits. Hence it should be conducted resolutely allowing singers time to ponder the meaning of the words. I would suggest that no interludes be used since the musical structure of this hymn is only a period of two four-measure groups, and also because the feeling of cosmic power may be lost with such an interruption. Allow a slight ritard for the last motif (corresponding to the words, *And our eternal home* of the first verse, etc.) of each verse and a greater one for the close of the final verse. Decisively cut off the final note on its third pulse in verses one

to four and very briefly pause for the attention of singers and the organist to commence the following verse. By so doing the first words of each verse can be more emphatically uttered. Remember always that you are conducting *ideas* and not merely *notes*. Try to pictorialize, by dignified, accented gestures and by facial expressions, the descriptive words such as *stormy blast*, *dwell secure*, *defence is sure*, *rising sun*, so that the congregation will feel the power, strength and justness of the Lord as they sing, "O God, Our Help in Ages Past."

—David A. Shand

**FOR ORGANISTS:** This hymn deserves to be played with a fairly strong organ, and certainly without tremolo. Young organists who are in the romantic time of life are sometimes apt to use the tremolo too often and in the wrong places. It is, for example, perfectly natural for leaves to tremble and for branches to sway back and forth. But, on the other hand, such items as the sun and moon, or the justice or love of our Heavenly Father are very steady indeed. Some majestic music, like that of this hymn tune, deserves to be played with a steady tone. Here the jiggling vibrato attachment of the organ spoils the sound for sensitive ears.

In this hymn the stateliness of the slow rhythm is effective. It does not drag. Be sure to take a catch breath, as does the congregation, in the middle of the second and sixth measures, at words "past" and "blest." These notes should be played as eighth notes, followed by an eighth rest.

—Alexander Schreiner

### OBSTACLES

TODAY I did easily and quickly a task that floored me yesterday. I'd forgotten why I couldn't do it.

—Nuggets

## Sacrament Music and Gem For the Month of January

Adagio

LE ROY J. ROBERTSON

### SACRAMENT GEM

Purify our hearts, our Savior;  
Let us go not for astray,  
That we may be counted worthy  
Of Thy Spirit, day by day.

# TEACHER TRAINING

## *Lessons for the Month of January*

### *Senior Sunday School*

#### Lesson 13

January 6—Subject: Directed Observation of Sunday School Teaching

Objective: To obtain a visual concept of the role of a teacher in a class, and how the success of a lesson is related to what the teacher does.

Texts: Wahlquist, Teaching as the Direction of Activities, pp. 48, 93. Driggs, *The Master's Art*, Chapters III, XII.

#### Lesson 14

January 13—Subject: Classroom Use of the Manual

Objective: To discover ways of making the manual useful.

Texts: Wahlquist, Teaching as the Direction of Activities, Chapter X. Driggs, *The Master's Art*, Chapter XXIV. Benning, *Why Not Study the Manual in Class* (See Appendix).

#### LESSON 15

January 20—Subject: How to Make an Assignment

Objective: To understand when and how to make assignments.

Text: Wahlquist, *Teaching as the Direction of Activities*, Chapter IX.

#### Lesson 16

January 27—Subject: Conducting a Cooperative Lesson

Objectives: (1) To learn ways of leading a class into active determination of its own procedure and line of thought, and (2) to understand the value of doing this.

Texts: Wahlquist, *Teaching as the Direction of Activities*, Chapters VII and XI. Driggs, *The Master's Art*, Chapter XIV.

### *Junior Sunday School*

#### Lesson 13

January 6—Subject: Know Your Manuals

Objective: To enjoy and learn well stories, songs, poems and prayers, suitable for children in the Nursery class.

References: *Sunday Morning in the Nursery*. Teacher Training Supplement, pages 76-77. Assignments 1-3. *The Instructor* (Ward Faculty Department) September, 1951, pages 278-281.

Objective: To know well and to enjoy stories, poems, prayers and music suitable for Kindergarten children.

References: *Joyful Living*. Spiritual Growth in the Kindergarten. Pictures to be used with the lesson materials in the manuals. Teacher Training Supplement, Assignments 1-4.

#### Lesson 16

January 27—Subject: Know Your Manuals

Objective: To obtain an over-all view of the manuals for children six and seven years old in the Primary classes.

Reference: Teacher Training Supplement, Assignments 1-4.

#### MANHATTAN WARD (Concluded from page 340)

their efforts were rewarded when Marie and her mother joined the Church.

In addition to their Sunday School enlistment committee work, all the girls are active in other Church assignments. Miss Marazzi is first counselor in the New York Stake YWMIA presidency; Hattie Lou Merrill is the ward Mia Maid teacher; La Dean Jones is the Improvement Era director and Gleaner president; Venetta Schlatter is first counselor in the Manhattan Ward YW MIA presidency; Carol Jean Stewart

is the second counselor; Helen Whipple is a Sunday School teacher; Shirley Tanner is ward MIA recreational director; and Kristine Paulson is secretary of the New York Stake Sunday School.

Giving overall direction to the Enlistment Program is Sunday School Superintendent B. West Belnap and his assistants, Robert K. Thomas and Chauncey C. Riddle. Bishop of the Manhattan Ward is George E. Watkins.

#### Editor's Note:

Since this article was submitted to *The Instructor*, the following have moved from the Manhattan Ward: La Dean Jones, Carol Jean Stewart, Kristine Paulson and Superintendent B. West Belnap. The Enlistment Committee appreciates the fine work of these people.

#### Lesson 14

January 13—Subject: Know Your Manuals

Objective: To become acquainted in a general way with the manuals to be used for the religious training of children in the Kindergarten classes.

References: *Joyful Living*. Spiritual Growth in the Kindergarten. Pictures that accompany the manuals.

#### Lesson 15

January 20—Subject: Know Your Manuals

## LESSONS— THEIR FUNCTION AND PREPARATION

By Adam S. Bennion



HAVING considered the responsibilities involved in teaching,<sup>1</sup> together with its full meaning,<sup>2</sup> we are now prepared to inquire, "How shall I go about the preparation of my lesson."

It is clear, of course, that lessons are more or less arbitrary subdivisions of material which may be conveniently and consistently discussed at a single class meeting—they are but units of thought in an orderly sequence of the year's subject matter.

At the outset, let us distinguish clearly between lesson preparation and lesson presentation. Most of our experience is with the latter. We have seen teachers in action—we have watched them "perform" on the pedagogical stage. But we may not have seen them in their work behind the scenes. And yet adequate preparation is indispensable to successful presentation.

Just how may a teacher go about the preparation of a lesson? The present chapter will be devoted to a sort of bird's eye view of the process as a whole, to be followed by a laboratory exercise in which class members will actually undertake to prepare a lesson. This exercise will then be followed by a series of lessons, each devoted to the elaboration of the respective steps involved in good lesson preparation.

May we repeat that frequently teachers are confused because they mistake directions governing preparation as applying to presentation. For instance, one teacher proceeded to drill a class of small children on the memorization of the objective—an abstract general truth—unmindful of the fact that the objective was set

down for the teacher's guidance—a focus for his preparation done behind the scenes.

Though in the preparation of a lesson we keep the objective clearly in mind, and though, when we stand before our class, we let it function in the background of our consciousness as an objective in our procedure, we ought not to hurl it at our class. As a generalized truth it can make but little appeal to young minds, and it ought to be self-evident, at the end of a successful recitation, to mature minds.

And so with the matter of organization. We skeletonize our thoughts behind the scenes, but the skeleton is rather an unsightly specimen to exhibit before a class. The outline should be inherent in the lesson as presented, but it ought not to protrude so that the means will be mistaken for an end. Subsequent chapters will illustrate both the selection of an aim and its elaboration through suitable organization.

The successful preparation of a lesson involves at least five major steps. It is understood, of course, that these steps follow the reading through whatever material is to be taught. They are named here that the problem of preparation may be grasped as a whole. Later chapters will develop at length each step in its turn.

1. *The Objective.* A generalized statement, a kernel of truth about which all the facts of the lesson are made to center. A lesson may be built upon a passage of scripture, on the experience of a person or a people, or on a vital question, etc. But in any case, though we are interested in the facts involved, we are interested not in the facts as an end in themselves, but rather because of the truths involved in the facts.

In other words, we seek to sift out of the material offered in a lesson an essential truth which helps us in a solution of the problems of life.

2. *Organization.* A teacher should outline his lesson so that pupils may easily follow him through the subject matter presented to the ultimate truth that lies beyond.

Outlining after a little thoughtful experience with it, becomes one of the simplest yet one of the most helpful devices which a teacher can use. Outlining is merely intellectual budgeting—staking out in advance the lesson landmarks which are to guide the discussion. Outlining enables the teacher to distinguish relative values, stressing important points, and hurrying over less important ones. It makes it easier also to eliminate irrelevant material. It is a guarantee that the lesson may be considered within the time limits and that the thoughts to be presented may be set down in orderly sequence. Outlining is to lesson preparation as sensible planning is to any other undertaking. Fancy starting on a journey with no thought as to destination, transportation facilities, major stops, points of interest along the way, etc. Common sense bids us all indulge in checking over the situation before we set out.

3. *Illustration.* Illustrations are what make truth vivid. Successful teachers owe much of their success to their ability through story or incident to drive home to the experience of pupils those fundamental truths which in their general terms make but little appeal. One of the most helpful practices for teachers who would become effective is the habit of clipping and filing available illustrative material. There is a wealth of rich, concrete matter appearing

(Concluded on page 345)

<sup>1</sup>Please refer to *The Instructor*, June, 1951, page 185.

<sup>2</sup>Please refer to *The Instructor*, October, 1951, pages 311-312.

# THE NEED FOR SPIRITUAL REJUVENATION

## Ward Faculty Lesson for January

By Kenneth S. Bennion

THE theme of conventions this year, and of our faculty meeting lessons, is "Spiritual Rejuvenation through Participation in Sunday School." It is the purpose of the first lesson in the series to emphasize the need for a return to spirituality, not only among those who do not attend Sunday School, but even among those regularly enrolled.

### Definition of Terms:

According to Webster's New International Dictionary, *spiritual* means "of or pertaining to the soul or its affections as influenced by the divine Spirit; proceeding from the Holy Spirit; pure; holy; divine; heavenly-minded—opposed to carnal."

*Rejuvenate* means "to render young or youthful again; to reinvigorate; to impart renewed vitality to."

*Participation* means "act or state of participating or sharing in common with others; as participation in joys or sorrows. Companionship; fellowship; association . . ."

### Importance of the Problem:

Dr. Elmer G. Peterson, former president of the Utah State Agricultural College, said, in his address to the 1951 summer graduates of the Brigham Young University, in Provo:

"Where Communism has failed and is failing today is in its denial of the God-given blessing of freedom under law; in its denial of the existence of right and wrong, and denial of the validity of the Christian concept . . .

"Our civilization can never reach its full measure of strength if it becomes too exclusively a civilization based only on the material, and excludes the spiritual forces of life from the study and observation of its youth and of all of us . . .

"If we are to be strong enough to

resist evil, we must somehow make moral law the sure foundation of our strength and our progress . . .

"We cannot view with anything but grave apprehension the moral decay which has set in in America itself, from high administrative offices to the corrupt centers of many of our cities."

President Ernest L. Wilkinson, on the occasion already referred to, said, "In abandoning as our original premise the advice of Joseph Smith that we should 'Teach men correct principles and let them govern themselves,' to follow the advice of Karl Marx, which places the State first, we are in danger of destroying our nation."

Thus do great leaders, at home and abroad, declare the importance of the spiritual element so notably lacking in the whole fabric of our lives today. We have gained much in knowledge and in mastery over the material things of life. But without spirituality, we are like a mighty engine the governor of which is broken. We rush ever faster and faster until our very momentum, uncontrolled, destroys us.

### Spirituality—a Vital Part of Our Historic Background:

The Pilgrim Fathers came to America that they might live according to their own beliefs and spiritual desires. Brigham Young led to Utah a host of pioneers, who came that they might worship God according to the dictates of their own conscience. Marcus Whitman, honored as the great pioneer-explorer of the State of Washington, explored that empire with a rifle in one hand and a Bible in the other. Washington

<sup>1</sup>Read President Peterson's entire address in the Church Section of the Deseret News, August 29, 1951.

<sup>2</sup>President Winkinson's address will be found in the Church Section referred to above.

knelt in prayer at Valley Forge; and Lincoln said, "Often I have been driven to my knees<sup>3</sup> because I had nowhere else to go."

In all the history of the world, the great men and women who have led their people farthest along the path of progress have been strong in spirituality. Those who have turned their followers downward to bondage and suffering have been notoriously lacking in this divine attribute.

### Good and Bad Lessons Are Taught:

Even in the finest of Sunday Schools we have need to take stock of the situation. In your own ward, does every part of the program, from the greeting at the door to the benediction, foster spirituality? Dr. John T. Wahlquist, former member of the Deseret Sunday School General Board, says:

"The recognition of the fact that we teach many things simultaneously is an 'eye-opener' to the Church teacher. Undoubtedly, some faithful teachers have taught more harm than good . . ."

"Primary learnings are those things upon which we endeavor to focus attention. Secondary learnings are those items learned incidentally. The teacher gave a lesson in honesty. Meanwhile the students passed secret notes back and forth. The secondary learning was deceit. What did the children carry with them from the class exercise?"<sup>4</sup>

It is well for every person having responsibility in Sunday School work to realize that though excellent principles are being taught in his School, negative lessons may also be learned by those who attend. Each worker must try to make sure that the final result is good, not evil. Here is an illustration:

<sup>3</sup>Teaching as the Direction of Activities; "John T. Wahlquist, Deseret Sunday School Union, 1940; pp. 43 and 44.

A young girl who had lived in a far-away mission branch, moved to a large ward in one of our central stakes. She expected to find the Gospel of our Savior lived as nearly perfectly as is possible in this mortal life. On Sunday morning she went, full of eager anticipation, to Sunday School. But no one greeted her at the door, nor as she moved into the chapel. Other people talked eagerly together, right up to the time when the superintendent stood before the meeting and called for attention. Still no one spoke to the stranger. She felt utterly alone, out of tune with the very people she had come so far to meet.

When the opening exercises were over, people began to move out of the chapel. Still no one spoke to the girl, or invited her to come along. When all had gone, she made her way to where the Sunday School secretary was arranging her roll cards for the day. Timidly she approached.

"I am new here," she said. "Where should I go?"

The secretary glanced up quickly, surveyed the girl without interest, shrugged her shoulders, and said, "Anywhere you'd like!"

The stranger did what any of the rest of us would probably have done. She turned around, walked out of the door, went back to her little apartment, and shed bitter tears of disappointment.

*Could that incident have occurred in your Sunday School?*

The young stranger had come to Sunday School, and had "participated," according to the dictionary definition; but she went away crushed in spirit and filled with bitterness.

On the other hand, we have the classic example of Elder Charles A. Callis, who, as a young boy, sat on a street corner in Coalville, with no thought of going to Sunday School. But a kindly, understanding visitor came by, put his arm around the lad, and presently they both walked up the road to Sunday School. In many of his sermons, Elder Callis related the story, always expressing profound gratitude for the spiritual rejuvenation that thus came into his life.

*How Does the Problem Affect Us?*

A glance at newspaper headlines of any large city—and of many small towns—reveals appalling conditions. Peddlers of narcotics sell their dreadful wares, not only among the dives

and dens, but in our schools and residential areas, thus enslaving our finest young men and women. Here is just one example:

The Deseret News of July 28, 1951, carried this headline:

#### DOPE RING GROSS HITS \$10 MILLION

"New York (UP) An international ring of criminals headed by Charles (Lucky) Luciano operated successfully for three years and grossed \$10,000,000 annually on narcotics alone."

A radio commentator, on September 18, 1951, stated that there is evidence that these increasing supplies and sales of narcotics are Communist inspired, in the hope that the youth of this nation may become enslaved.

Senator Estes Kefauver's recent articles on crime investigations throughout the United States are filled with ominous revelations of the extent to which we have become a wicked nation. We no longer "wor-

---

**It may be true that money doesn't create happiness, but that isn't the reason so many of us remain poor.**

---

ship the God of this land, who is Jesus Christ." (See Book of Mormon, Ether 2:12)

Jesus saw and understood the need for the vital ingredient of spirituality; and He referred often to it, as though it were a favorite theme. Here are a few of His statements:

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Matt. 16:25

"For what is a man profited if he shall gain the whole world, and lose his own soul?" Matt. 16:26

"A new Commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

"By this shall all men know that ye are my disciples, if you have love one to another." John 13:34 and 35

"And whosoever shall compel thee to go a mile, go with him twain." Matt. 5:41

In these and other scriptural quotations, we find the very essence of true Christian spirituality, which manifests itself in the highest observance of moral law: free-will service to our fellow man—service "above and beyond the call of duty."

Further consideration of our problem, with suggestions for its solution, will be presented in later issues of

"The Instructor," for use in ward Sunday School faculty meetings.

Suggestion for local Sunday School faculties: It would be quite revealing and very much worth while to invite ward officers and teachers to discuss local problems that emphasize the need for spiritual rejuvenation in each community.

---

#### LESSONS—THEIR FUNCTION AND PREPARATION

*(Concluded from page 343)*

regularly in our magazines and other publications. What is good today likely will be equally good a year or two years hence when we shall face the problem of teaching again today's lesson. An alphabetic letter file may be had for a few cents in which can be filed away all sorts of helpful material. It pays to collect and save!

4. *Application.* Having selected his objective, the teacher knows the result he should like to have follow his lesson, in the lives of his pupils. He knows, too, their tendencies and their needs. In giving attention to application he is merely making a survey of the possible channel into which he can direct his pupils' activities. In considering application he asks, "Of what use will this material be in the experience of my pupils?" The application test is the real test—both of the subject matter presented and of the effectiveness of the presentation.

5. *Questions.* Finally, lesson preparation is not complete unless the teacher has formulated a few thought-provoking questions which go to the very heart of the lesson. The question is the great challenge to the seeker after truth. It is easy to ask questions, but to propound queries that stir pupils to an intellectual awakening is a real art. Surely no preparation can be fully complete unless it involves the following:

The selection of an objective.

The orderly organization of material.

The collection of rich illustrations.

The pondering of facts to their application.

The formulating of at least a few thoroughly stimulating questions.

Can we not agree to these steps as fundamental in the proper preparation of all our lessons?

*(Concluded on page 350)*

# LESSON REFERENCES

## For the Month of January

### HISTORY OF THE CHURCH FOR CHILDREN (Course No. 6)

Chapter 2. What Joseph Smith Learned  
*Gems of Thought, "Joseph Smith Gives New Concept of Man," Church News, March 7, 1951, p. 16.* A brief account of Joseph Smith's knowledge of man.

Chapter 3. Joseph Smith Had A Heavenly Visitor

Don B. Colton, "Personal Manifestation of God the Eternal Father and His Son Jesus Christ in Modern Times," *Relief Society Magazine*, Feb. 1951, Vol. 38 pp. 118-123.

Bruce R. McConkie, "Who Has Seen the Father and the Son," *Church News*, March, 1951, pp. 144-145.

### THE CHURCH OF JESUS CHRIST IN ANCIENT TIMES (Course No. 11)

Chapter 1. Why Jesus Established A Church

"Jesus The God of Ancient Israel," *Instructor*, Vol. 86, June 1951, p. 175.

Elaine A. Cannon, "The Church of Jesus Christ In Ancient Times," *Instructor*, Vol. 86, June 1951, p. 174.

Chapter 2. A Wondrous Land

Editor's Notes, "Ancient Israel Hailed Christ As God of Earth," *Church News*, March 14, 1951, p. 3.

Chapter 3. Palestine

Harold Lundstrom, "The Land of Israel," *Instructor*, Jan. 1951, p. 32. Brief discussion of Palestine.

### THE RESTORED CHURCH AT WORK (Course No. 13)

Chapter 1. Eternal Progression

William E. Berrett, "Faith, A Principle of Progress," *Church News*, Aug. 22, 1948 p. 19.

Bruce R. McConkie, "Children of The Covenant," *Era*, Vol. 53, Dec. 1950, pp. 966-967.

John A. Widtsoe, "Is Progress Eternal

If references are not given for some of the chapters or lessons in your department, please refer to *Lesson References* in previous issue of *The Instructor*.

or is There Progress in Heaven?" *Era*, Vol. 54, March 1951, p. 142.

John A. Widtsoe, "What is Eternal Progression?" *Era*, Vol. 52, Feb. 1949, p. 97.

Milton R. Hunter, "Immortality and Eternal Life," *Era*, Vol. 52, May, 1949, pp. 292, 316.

Chapter 2. First Experience

J. Reuben Clark, Jr., "Men Lived Before They Were Mortal," *Church News*, Feb. 28, 1948, pp. 8, 13.

Chapter 3. We Continue the Course

John A. Widtsoe, "Is Progress Eternal or is There Progress in Heaven?" *Era*, Vol. 54, Mar. 1951, pp. 142-143.

Chapter 4. Looking Forward

Editorial, "Death and Life," *Church News*, Mar. 28, 1951, p. 16.

### OUR STANDARD WORKS (Course No. 14)

Chapter 2. The Scriptures of The Latter-day Saints

J. Reuben Clark, Jr., "Our Scriptures," *Church News*, July 11, 1948, p. 19.

T. Edgar Lyon, "The Beginning of Modern Revelation," *Church News*, Oct. 27, 1948, p. 23.

John A. Widtsoe, "What Is the Inspired Translation?" *Era*, Vol. 51, Nov. 1948, pp. 725, 738.

Leland H. Monson, "Origin and Analysis of the Book of Mormon," *Relief Society Magazine*, Vol. 38, July 1951, pp. 474-480.

Chapter 3. How The Scriptures Influence Life

John A. Widtsoe, "Spreading the Glad News," *Church News*, May 8, 1949, p. 23.

### LIFE IN ANCIENT AMERICA (Course No. 16)

Chapter 1. From Whom They Descended

Archibald F. Bennett, "The Role of Ancient Israel," *Relief Society Magazine*, Jan. 1951, Vol. 38, pp. 63-67.

Chapter 2. Patterns of Personality

Editor's Notes, "Ancient Israel Hailed Christ as God of Earth," *Church News*, Mar. 14, 1951, p. 3.

### THE GOSPEL MESSAGE (Course No. 17)

Chapter 1. Lesson 1. Why Religion

Gerrit de Jong, Jr., "Theology and Religion," *Instructor*, Feb. 1951, pp. 39-40.

Nephi Jensen, "What is the Gospel?" *Instructor*, Feb. 1951, pp. 39-40.

Chapter 2. Lesson 2. Why A Church?

Evelyn N. Wood, "The Restored Church At Work," *Instructor*, March 1951, p. 75. A brief account of the principle of repentance.

Stephen L. Richards, "Promises of the Lord," *Era*, June 1951, Vol. 54, pp. 409-410.

David O. McKay, "Man Is That He Might Have Joy," *Church News*, Aug. 8, 1951, pp. 2, 4.

Stephen L. Richards, "Be Not Ashamed of Gospel of Christ," *Church News*, June 20, 1951, pp. 4, 14.

Editorial, "Gospel of Work," *Church News*, May 2, 1951, p. 16.

### PROVING YOUR PEDIGREE (Course No. 19g)

Chapter 3. Your Grandparents and Their Descendants

T. S. Knaphus, "My Grandparents," *Era*, Vol. 45, Jan. 1951, pp. 30-31. The authors pedigree summarized.

David E. Gardner, "Search Diligently," *Era*, Vol. 53, July 1950, pp. 554-555. English records throw new light on Ballard genealogy.

### PARENT AND CHILD (Course No. 19d)

Chapter 3. Lessons 3 and 4. Beliefs and Feelings (attitudes) That Control Behavior.

Editorial, "Our Attitudes," *Church News*, Jan. 24, 1951, p. 16.

### THE GOSPEL PLAN (Course No. 19a)

Lesson 1. The Way To Perfection

Gerrit de Jong, Jr., "Keeping The Commandments," *Instructor*, April 1951, pp. 100-101.

Albert E. Bowen, "Righteousness and (Concluded on page 350)

THE INSTRUCTOR

# REVERENCE

*Junior Sunday School*

*By Addie L. Swapp*

PRESIDENT David O. McKay delivered a talk at the general priesthood meeting September 30, 1950. His talk was printed in the January, 1951 issue of *The Instructor*. At the time of the stake Sunday School conventions a recording of his talk was presented to each stake.

In his talk President McKay expressed a confidence in the presidencies of stakes, bishoprics of wards and officers in auxiliaries, in meeting a great need in the Church—the need for more reverence in our houses of worship.

The Sunday School has a great responsibility in meeting this need because of its special function—that of teaching the gospel to the members of the Church. The Sunday School has an opportunity each Sunday morning as many children gather to participate in a spiritual experience.

## *Reverence an Essential Quality of Worship*

Our church recognizes reverence as an essential quality of worship and Church members appreciate it in all worship services. It recognizes that reverence magnifies a faith in a divine power.

President McKay classifies reverence as an attribute. It is an attribute that every Church member should strive for. It is an attribute that is every child's heritage and every child should be helped and guided to develop it.

President McKay quotes Charles Jefferson, the author of "The Character of Jesus" who writes—"One finds this lack of reverence even in the church. In every community there are those who treat the house of God as they treat a street car entering it and leaving it when they please. Even habitual church attendants often surprise and shock

one by their irreverent behavior in the house of prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence."

It would seem that the last part of the above quotation—"they are simply undeveloped in the virtue of reverence"—re-emphasizes the responsibility of all Sunday School workers and perhaps most of all, those working with small children.

*... let us retain  
in our homes  
the influence of  
prayer and of  
thanksgiving.*

Being reverent is not a thing that just happens. It is something that is the result of careful, prayerful planning and guidance. It is an attribute that grows.

What we know in the field of child development helps those working with children to be very conscious of the importance of understanding the effectiveness of an early beginning in the development of all the attributes of a wholesome personality.

## *A Practical Challenge*

However, in Sunday School work there is a very practical challenge that we must recognize. Some of our Children do not come to Sunday School until they are old enough to

enter the more advanced classes. We have children entering for the first time all along the way. Thus the beginning development of the attribute of reverence is a very integral part of all Sunday School work. There may be a beginning in every class with one, two or more children each Sunday morning.

The attribute of reverence, as are all the attributes of a personality, is a part of the total growth of the person. It is a part of his education—an integral part of his life.

John Ruskin says, "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave—It is painful, continual and difficult work to be done by kindness, by watching, by warning by precept and praise, but above all—by example."

It might be helpful and encouraging to Sunday School workers to keep in mind that the process of guiding children to express a sincere reverence in the House of the Lord, is continual and difficult and that the method is practical and possible.

Many factors that contribute to the development of reverence may be a part of every Sunday in the Church.

## *Physical Factors*

The place of meeting may be humble but it can be clean and can be made attractive. It may be small and over crowded and this is a recognized handicap, but careful planning of the use of the classrooms, and the arrangement of suitable seats help to eliminate confusion. If seats are carefully selected for different age groups and placed well in advance of the opening exercises as well as in the classrooms it contributes to a calm atmosphere. Consideration must be given to proper ventilation.

tion and temperature. Uncomfortable children can not be reverent.

#### *Organizational Factors*

Timing the use of the rooms is very important where more than one ward is using the same meeting place. Crowds waiting in congested halls are very stimulating and confusing to children. Adjusting the use of classrooms according to the size of the group and the age of the children promotes order.

Maturation is so rapid during the early years that the most effective teaching is done if Nursery and Kindergarten children are grouped in small groups in the classroom. Small children need room to move around thus one of the larger rooms is most desirable.

More teachers are needed for the younger children. Small children need the security of close individual relationship with teachers if they are to be calm and secure.

Every staff member should be well informed of the general plans of the procedure and should be prepared to do their part in order that all unnecessary confusion be prevented.

#### *Timing of Procedures*

The pressure of time confuses children. They are relaxed and respond quietly in a quiet relaxed environment. A good example was recently observed:

Following a very well-planned meeting, and one where all felt the power of prayer, a large number of Sunday School workers left the room for their various assignments in preparation for the beginning of Sunday School. Only a few had entered the building before a member of the Superintendency and one of the teachers were at the door to greet those who entered. Teachers of the various classes were in their places. As the children arrived they were greeted quietly, in a friendly way and were seated comfortably. The reverential attitude of the adults was caught by most of the children and when the prelude music began, there was order and all seemed to respond to its purpose.

The same spirit that was felt in the opening exercises was carried into most of the classrooms.

#### *Understanding the Basic Needs of Children.*

Feelings are closely related to reverence. As teachers greet children each Sunday morning they will in-

terpret the behavior of each child with an understanding that every child needs to feel that he is loved; that he is wanted and that he belongs to the group. He needs to feel that he is accepted not only by the teacher but by the children in the group. He needs to feel that he has a contribution to make. He needs to feel success. He needs worthy praise for his efforts and encouraging help. Sometimes we forget the wide difference in the opportunities and background of children and tend to make judgments and give opportunities on the basis of performance rather than on the basis of growth.

A child who does not have these basic needs satisfied is usually one who does not respond in any way or is one who disrupts and annoys.

A child needs firm, consistent guidance with an assurance that he is loved. He needs to feel satisfactions in the experiences that contribute to the growth of the attribute of reverence.

#### *Spirit and Preparation of Conducting Officers*

Children respond to a well-controlled, well-adjusted person who stands before them during the worship period of Sunday School. A person who expresses a confidence that all are there for the purpose of worship gets the interest of children.

All possible disrupting influences have been anticipated and eliminated as far as possible. Poorly adjusted children who have previously made disturbances have been assured that they are wanted and have been welcomed. Every effort has been made to give them the security they need. Understanding adults are near them.

Punishment does not contribute to the spirit of reverence but firm, understanding guidance fosters its growth.

#### *Teachers and the Officiating Priesthood*

An impressive factor in developing the attribute of reverence is example. Feelings are the basis of adult behavior. Those teachers and all those officiating in the ordinances, who come from a thoughtful prayer meeting, feel humble and prayerful in their responsibility. They radiate a spirit of reverence. Such a sincere spirit will be catching and the Sunday School experience will be satisfying to the souls of those who attend.

#### *Choice of Music*

Appropriately chosen music deepens the feeling of reverence and is one means of expressing devotion to our Heavenly Father. Many individuals are strengthened by the power of group participation. Singing should be a major part of a worship service for children.

#### *Classroom Teaching*

Order and interest are important in a classroom if an attitude of reverence prevails. They come about only as a result of prayerful, thoughtful preparation of the lesson and an understanding of the individuals in the group—their needs and interests.

It seems evident that it is cooperation and insight of adult leadership and the example of adult behavior that are potent influences in fostering reverence in the house of the Lord during worship services. Children respond to their environment.

Next Month's article will be "Obedience" by Claribel W. Aldous.

#### **SACRAMENT GEM**

Jesus, Savior, I love Thee  
And I'll quiet be.  
As I take the Sacrament,  
I'll remember Thee.

---

#### **TRICKS OF THE TRADE** (Concluded from page 339)

- (10) Respect each pupil and treat him with courtesy. (11) Remain friendly and calm; do not become annoyed with troublesome individuals.
- (12) Get the behavior you desire from the group in a quiet manner.
- (13) Do not threaten your pupils.
- (14) Do not preach or moralize before groups.
- (15) Keep the troublesome pupils busy with special responsibilities.
- (16) Keep the physical environment of the classroom comfortable and attractive.
- (17) Never punish an entire class for the offense of one person.
- (18) Use a variety of methods to keep the class interested.
- (19) Emphasize "do" rather than "don't."
- (20) Always be completely prepared.

To be a good teacher requires a lot of work. When you accept your assignment be sure you are willing to spend the necessary time and effort to do the best you can. God will bless you for your contribution.

A LITTLE MORMON  
MISSIONARY

By Ruth Meredith Ellsworth

From *The Juvenile Instructor*,  
October, 1919

Lois, whose father was the president of the ..... States Mission, was a regular little missionary. She attended street meetings, cottage-meetings, went visiting and tracting with the missionaries.

Often when hearing them tell some of their various mission experiences, Lois wondered if she would ever have the chance to convert anyone. She did have the chance soon after, but at the time did not realize it.

One bright Saturday morning Lois, and her chum Lu, went down town to do some shopping for their mothers. This being completed, they had lunch and then visited the big Public Library—“their second home,” as they both loved books so.

After getting their books, they went into the G. A. R. room, where relics from the Civil War were kept.

“Why, what is that?” asked Lois, pointing to a curious old winding stairway.

“I’ve never noticed them before,” answered Lu.

“Let’s explore,” suggested Lois.

“All right,” agreed Lu.

So hand in hand they climbed the spiral stairs, until they reached a door which was half open.

Lois, who if nothing else was not bashful, knocked, and a gruff voice answered, “Come in.”

They entered a large, dim room, and in the semi-darkness discovered an old man, wearing the uniform used in the Civil War, sitting before a well littered-up desk.

“Good afternoon,” Lu spoke up politely.

“Good afternoon,” answered the little old man, wheeling about abruptly. The girls advanced further into the room, looking in wonderment at the curious old portraits which adorned the wall.

“My, what a lot of books,” exclaimed the man, “do your parents allow you to read them all?”

“Oh yes,” laughed the girls, “these are only half of what we generally have.”

Without Lois’ realizing it, the conversation gradually turned to religion, and upon being asked to what church she belonged she answered readily, “The Church of Jesus Christ of Latter-day Saints.”

“Isn’t that the same as the ‘Mormons?’” questioned Colonel D . . . as the girls had learned his name was.

“That is what the non-members nickname us.”

Many other questions were asked that afternoon, to all of which Lois answered, glad of some of the things she had learned in Sunday School.

He asked about the big Temple in Salt Lake, which had taken forty years to build; about the tabernacle,

that had not one nail in its roof; about baptism for the dead, and how Lois was going to be baptized for one of her little school friends, who had died, and many other things, some of which Lois could not answer but most of which she could.

At last Lois invited him to attend services at the Church next Sunday, as Colonel Roberts was going to speak there, and he said he would attend if possible.

Then Lu, thinking Lois had had enough attention, began to speak of her brothers who were in the service and then he related some of his experiences in the Civil War.

“Why just look how dark it is getting,” exclaimed Lois at length, “we really must be going.”

“Well, come again,” their new friend said.

“Yes, we will.”

The next Sunday Lois looked around eagerly for her friend, and much to her amazement saw him standing near the door, somewhat out of place in his unusual surroundings. Lois had told her Mother about it, and now she brought her up and introduced them.

Later, when the missionaries had talked to him, and he had read the “Mormon” literature, he expressed a desire to be baptized.

When Lois heard this she jumped for joy.

He became a staunch Latter-day Saint, and always said he owed the light of understanding to Lois.

*Rest Exercises:*

BE THANKFUL

I helped my daddy plant the corn,  
I helped him hoe it too;  
When I sit down to eat some soon,  
I’ll be thankful for it too.

(Indicate planting and hoeing by motion; sit down and put hands together with fingers under chin, close eyes as in prayer.)

AIRPLANES

Airplanes fly high in the air,  
They make a roaring sound;  
(Point upward as high as you can reach.)  
And when they’ve flown for quite awhile,  
They land upon the ground.

(Indicate airplane flying by holding hand rigid, fingers close together and moving hand in this position here and there; swoop to floor with fingers pointing down.)

RAINY DAY

I’ll put on both my hat and coat,  
When I go out to play,  
Take my umbrella, wear my boots,  
For it’s a rainy day.

(Pretend to put on hat and coat. Put forefinger of left hand under curved palm of right hand to indicate umbrella. Pull on boots; then indicate rain by wiggling fingers as they point downward.)

BABY SEEDS

In a milkweed cradle,  
Snug and warm  
Baby seeds are hiding  
Safe from harm.  
Open wide the cradle,  
Hold it high!  
Come Mr. Wind,  
Help them fly.

Unknown

A Thank You Verse:

Thank thee Heavenly Father  
For all we have today;  
Help us in our work  
And Help us in our play.  
Amen.

WE’RE glad “the old woman who lived in a shoe” belonged to the days of yore, because with these heedless, toothless affairs, she wouldn’t be safe any more.

We want our boys and girls to walk with the light of the past falling over their shoulders, and the light of the future shining in their eyes.

—Paul Weaver

A well-adjusted child is a self-adjusted child.

—Childhood Education

# A Sunday School Class That Helped

By Nola Dowding, Granite Ward, Mount Jordan Stake



"OLOF" AND "ELSIE"

Olof and Elsie came to America two months ago.

They are not members of the Church of Jesus Christ of Latter-day Saints, but each Sunday they came to Sunday School and took part in the Senior Class.

On the evening of August 22 the class went bowling. Never in all Olof and Elsie's lives did they have so much fun.

Said Olof, "I have learned to play an American sport. It is wonderful."

They played three games, then they all went to one girl's home for ice cream and cake.

Then came trouble. Three of the girls and boys started for home in a pickup truck. A cat (and it wasn't black) crossed the road. The driver swerved. Two of the boys who were standing in the back fell out.

Olof was one. He suffered broken ribs. Ernie, who is a cousin of Olof, was taken to the hospital with concussion of the brain and a fractured skull.

Before the accident, Olof was working so he could buy clothing for both Elsie and himself.

The doctor reported that Olof would be unable to work for six weeks. His people were poor, so the Sunday School class members decided this was an opportunity to put their teachings to work.

All the class members contributed, then went to town to shop for school clothing for Olof. They had a wonderful time. By then, both boys were home and they were doing fine. Their beds were side by side. Olof was staying with Ernie for company.

The class members and teacher called at the home and gave Olof his gifts—also one big one for Ernie.

Olof unwrapped his gifts with

great care. The expression on his face afforded a rich and personal reward to each donor.

The boy spoke to his aunt in German. She interpreted it:

"Never in all my life have I received so many presents! And this in a strange land."

He gave them a smile filled with happiness, gratitude, and not a little emotion.

What the teacher saw in the face of each of those young people brought tears to her own eyes.

Next the class members thought of Elsie, and her need for clothing.

The girls rummaged, hunted, and found other folks whose hearts were kind. They remodeled some very becoming articles of clothing and made some new pieces. They got together frequently to sew, determined that Elsie should have comfortable and becoming clothing.

The work and the objective kept them happy—not to mention the delight Elsie experienced.

The class motto is:

"Let no chance be lost  
To show kindness at any cost."

## LESSON REFERENCES (Concluded from page 346)

*Judgment*," *Era*, June 1951, Vol. 54, pp. 446, 448.

Editorial, "Gospel of Work," *Church News*, May 2, 1951, p. 16.

John A. Widtsoe, "What is Eternal Progression?" *Era*, Vol. 52, Feb. 1949, p. 97.

John A. Widtsoe, "Opening the Kingdom of the Mind," *Church News*, June 12, 1949, p. 23C.

Mark E. Petersen, "March Forward—Perfection Should Begin Here and Now," *Church News*, April 16, 1950, pp. 11, 24.

### Lesson 2. Between Two Curtains

Milton R. Hunter, "Immortality and Eternal Life," *Era*, Vol. 52, May 1949, pp. 292, 316.

Marion G. Romney, "Fruits of the Gospel," *Era*, Vol. 52, Nov. 1949, pp. 719, 752.

John A. Widtsoe, "Is Progress Eternal, or Is There Progress in Heaven?" *Era*, Vol. 54, Mar. 1951, pp. 142-143.

J. Reuben Clark, Jr., "Men Lived Before They Were Mortal," *Church News*, Feb. 28, 1948, p. 3.

### Lesson 4. Preparation for Mortal Life

Editorial, "Those Testing Periods," *Church News*, July 12, 1950, p. 16.

### A MARVELOUS WORK AND A WONDER (Course No. 19h)

### Lesson 2. The Visit of the Father and the Son

Don B. Colton, "Personal Manifestation of God the Eternal Father and of His Son Jesus Christ in Modern Times," *Relief Society Magazine*, February 1951, Vol. 38, pp. 118-123.

Bruce R. McConkie, "Who Has Seen the Father and the Son?" *Era*, March 1951, Vol. 54, pp. 144-145.

### Lesson 4. False Doctrine and Universal Apostasy

Don B. Colton, "The Long Night of Apostasy," *Relief Society Magazine*, Jan. 1951, Vol. 38, pp. 50-54.

Archibald F. Bennett, "Apostasy and Degeneration," *Relief Society Magazine*, Aug. 1951, Vol. 38, pp. 565-572.

T. Edgar Lyon, "The Apostasy," *Instructor*, Aug. 1951, pp. 235-236, and succeeding issues to December, 1951.

## LESSONS—THEIR FUNCTION AND PREPARATION (Concluded from page 345)

### Questions and Suggestions

1. What are the advantages of having a definite procedure in the preparation of a lesson?

2. Point out the difference between lesson preparation and lesson presentation.

3. Discuss the significance of each of the steps in lesson presentation.

4. What objections have you heard to outlining? To what extent are they valid objectives?

5. Discuss the importance of adopting a system of filing away valuable material looked up in preparing lessons.

6. What are some of the best simple and inexpensive means of filing?

7. When is the best time to prepare a lesson? Why?

# HUMOR, WIT, AND WISDOM

## UNAPPRECIATED

A skinny, hatchet-faced spinster, attending a Hollywood garden party, gazed out upon the incredibly beautiful landscape, and gushed, "O, I just love nature!"

Croucho overheard. "That's loyalty for you," he quipped, "after what nature did for her!"

## A STEP TOO FAR

Said the optimist jubilantly, "I can see good in everything!"

Replied the pessimist, "Is that so? Can you see good in a fog?"

## OUCH!

Doctor: "Your husband must be absolutely quiet. Here are some sleeping tablets."

Wife: "When do I give them to him?"

Doctor: "You don't; they are for you."

## CLARITY

THE case was in court, and the attorney for his client persisted in telling an opposing witness a few things. "Now, sir," he said, "You've heard what the last witness said, and yet your evidence is to the contrary. Am I to infer that you doubt her veracity?"

The polite young man waved a deprecating hand and answered, "Not at all, I merely wish to make it clear what a liar I am if she's speaking the truth."

## TRUTH WILL OUT

During a railroad strike in England, a volunteer engineer on the London-Liverpool express performed the remarkable feat of bringing the train into Liverpool twenty-five minutes ahead of time.

The passengers went forward in a body to thank him. A pale face emerged from the cab. "Don't thank me," he gasped; "I only found out how to stop this thing ten minutes ago!"

## RUSH SEASON

THE church was crowded for the Easter service. The minister, recalling many Sundays when there had been few worshipers, gave way to a puckish impulse and said:

"I realize that there are many here who will not be with us again until next Easter time. I take this opportunity of wishing them a merry Christmas."

—Good Business

## HOW TRUE

An old-timer is one who remembers when it cost more to operate a car than to park it.

—Louisville Courier-Jnl. Mag.

There is no doubt that women can keep a secret as well as men, but it takes more of them to do it.

Money isn't the greatest thing in the world. Lots of people just like it the best.

—Pipe Dreams.

A speaker who doesn't strike oil after the first ten minutes had better stop boring his audience.

Elbow grease always comes in cans—not cant's.

We often speak of reading people like a book. But so many of them are of such small type that we run a risk of ruining our eyesight in the attempt to do much reading.

Old lady, witnessing tug of war for the first time: "Wouldn't it be simpler for them to get a knife and cut it?"

Always listen to the advice of others; it won't do any harm, and it will make them feel better.

## GOOD RULE

If there is applause at the beginning of a speech, it means Faith; if in the middle of the speech, it means Hope; if at the end, it means Charity.

## QUIET THINGS

THERE is much loveliness in quiet things. And so many of the lovely things in life are quiet: The red-glowing embers of a warm fire on the hearth; a sunset, discovered in all its glory as one raises the eye upward at the close of day; sleep, restful and refreshing; dew sparkling at dawn, sunrise, awakening the day, and telling us that yesterday is only a memory; a rosebud, tenderly unfurling its petals; a green willow, offering its shade and coolness 'neath its graceful boughs; and ferns in a secluded nook in the wild woods.

Yet, none of these is lovelier than the understanding look, or a gentle smile, of a friend across the room; a handclasp without words; a prayer breathed silently in "I thank thee, Father!"

"In quietness and confidence shall be thy strength."

—Sunshine Magazine

# JERUSALEM—THE ANCIENT ROYAL CITY

By Marie Curtis

*O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not.*

*Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.*

—Luke 13:34-35.

THIS ancient royal city is of particular interest not only because of its fascinating history and fabulous temples, but because it is traditionally famous as a locality where great events transpired in the life of the Savior.

Little is known about the origin of the city but the name "Jerusalem" means *founded in peace*. During the days of Abraham this city was known as Salem (Genesis 14:18.) It was about 1000 B.C. when David captured the city from the Jebusites the capital of the kingdom of Judah.

In visiting this city one of the first things a tourist would notice would be its snug situation between rocky hills which have served as a bulwark against its enemies. Its slopes and valleys are fertile yielding a rich harvest of grains, fruits, olives and walnuts. The city of Salt Lake is often paralleled with Jerusalem because of their location to a dead sea, a salt sea, and a River Jordan. It lies about 2400 feet above sea level and in recent years considerable progress and development has brought a new vitality to this land that has been lost for two thousand years. (See The National Geographic Magazine, December 1950, pp. 708-738, also colored pictures with this article.)

We know, from the scriptures, that . . . *in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid for the mouth of the Lord hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halteth a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even forever.*

—Micah 4:1-7.

The promise is that in the last days Israel shall be gathered in two central gathering places, this gathering is a vital part of the message of the Church of Jesus Christ of Latter-day Saints; it was from the Prophet Moses that the keys of the gathering were committed to the Prophet Joseph Smith and Oliver Cowdery in this dispensation of the fulness of times. —*Doctrine and Covenants* 110:11.

Jerusalem, a land dedicated by Orson Hyde, an Apostle of the Lord, for the return of the Jews, is literally fulfilling ancient prophecy in our day and is the center of world-wide attention, not only because of its political import, but because the descendants of the Tribe of Judah, who are scattered over the face of the earth, are claiming their promised inheritance.

*And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.*

*And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh.*

—*Doctrine and Covenants* 133:24-25.

The map of Jerusalem, from the time of David to New Testament Times, is reproduced on the inside back cover of this issue of *The Instructor*, by permission from the Funk & Wagnalls Company and is taken from, "A New Standard Bible Dictionary."

# HERE IS THE BEST AND EASIEST WAY TO GET THE MOST FROM YOUR **INSTRUCTOR**

(See article on pink insert at front of this issue for details)

Library Committee:  
Deseret Sunday School Union Board,  
50 North Main Street,  
Salt Lake City 1, Utah.

I certainly want to get the maximum use out of my **INSTRUCTOR**. Enclosed is \$3.50. Under separate cover I am mailing the twelve 1951 numbers, postpaid. Please have them bound with new enlarged index, inscribed with

this name \_\_\_\_\_ and return to: \_\_\_\_\_  
(print plainly)

Name \_\_\_\_\_ Stake \_\_\_\_\_ Ward \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

Tear on dotted lines

Library Committee:  
Deseret Sunday School Union Board,  
50 North Main Street,  
Salt Lake City 1, Utah.

We are proud to report our Ward (or Branch) has 100% subscriptions to the *Instructor*. Inclosed, or on the other side of this form, are the names and addresses of our ward (or branch) subscribers. Please have the bound volume, including the enlarged index, inscribed with this name \_\_\_\_\_

Ward and sent *free* to: \_\_\_\_\_

Name \_\_\_\_\_ Stake \_\_\_\_\_ Ward \_\_\_\_\_  
(print plainly)

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

The Instructor  
50 North Main Street,  
Salt Lake City 1, Utah.

Enclosed is \$2.00. Please send *The Instructor* for twelve months, beginning with the \_\_\_\_\_ number, to: (New—Renewal subscription)

Name \_\_\_\_\_ Stake \_\_\_\_\_ Ward \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

(If desired may use this form and other side for entering more than one subscription)

NEW OR RENEWAL  
SUBSCRIPTION  
FORM

Order form for Stake Board,  
Ward (or Branch) which has obtained 100% Subscriptions. (Stake Board see article for details).

# USE YOUR INSTRUCTORS

Library Committee:  
Deseret Sunday School Union Board,  
50 North Main St.,  
Salt Lake City 1, Utah

I certainly want to get the maximum use out of my *Instructor*. Enclosed is \$5.25 to cover cost of the twelve 1951 numbers, binding, inscribing, enlarged index and mailing. Please have bound volume inscribed with

this name \_\_\_\_\_ and mailed to:  
(print plainly)

Name \_\_\_\_\_ Stake \_\_\_\_\_ Ward \_\_\_\_\_  
Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

This space below may be used to list names and addresses of your ward (or branch) subscribers.

Tear on dotted lines

Personal order or order for  
wards not obtaining 100% sub-  
scriptions and not supplying own  
*Instructors*.

## JERUSALEM

## SHOWING THE

## GROWTH OF THE CITY

## From David to New Testament Times



This map is reproduced from "A New Standard Bible Dictionary", by permission of the Funk & Wagnells Company.



## WHEN TRIBESMEN DANCED

### *Up From Life*

FOR sheer color, beauty and fascination, one of the truly remarkable spectacles that my eyes have been

privileged to behold was the annual Inter-tribal Indian Ceremonial.

The Ceremonial was held deep in the heart of twentieth century America's Indian country. Not far away are the red rouged buttes and cliffs, the broad painted deserts, and the stretches of cacti and pinoned hills of the enchanting Southwest.

The setting itself for the dances is picturesque. Hundreds of Indians gather around the arena.

Many of their women sit on the ground, over a Navajo blanket or a brightly colored shawl. Their shining black hair is tied in a bob by white twine-like strands. All the hues of the surrounding mesas seem to be in the array of their long velvet dresses. There is one of old rose, another of pink, and one of rich rust. There are other, brighter, colors too. Around the women's waists are broad belts of bright, hand-tooled silver, set with lake-blue turquoise. These moccasined women sit stoically, waiting for the dances to begin.

As the ceremonials are about to start, a flame is touched to three large mounds of twisted logs in the center of the arena. At the same time, two signal fires are lighted high on the hillside, about a mile away.

Then the participants move in. They come in a procession. It is an exciting burst of buckskin, beads, drums, bells, feathers, jewels, pinto ponies and the rhythmic shuffling of quick-moving feet.

Then the dances begin. There are prayer dances for healing the sick. There are chants and movements for rain and the crops. Drums beat, leg-bells jingle, and beaded feet move like lightning in tribute to heroes of war. And there are tributes to the eagle by braves with feathered arms who make low, swooping movements. Other tribesmen with rhythm honor the buffalo, the horse, and the arrow.

There are dances that whirled in the pueblos, on the prairies, and high in the echoing hills long before Columbus reached American shores.



Drawing by Goff Dowding  
THE GENUINE ARTICLE

And there are Indian songs, too. There is a solo by a Sioux tribesman wearing a massive feather headdress and light blue jacket decorated with beads and buckskin. Zuni girls, with large turquoise necklaces around their necks and big water jars balancing on their heads, move forward and sweetly intone a song of the well.

There are Cheyenne-Arapaho Indians from Oklahoma, Sioux from South Dakota, Hopis from Arizona, and Navajos and many lesser tribes from New Mexico.

The people of Gallup, New Mexico, where the ceremonials are held, seem to have taken every care not to interfere with any of the original beauty of the traditional Indian dances. No apparent attempt has been made to improve them with twentieth century showmanship. You see them as they are. You see them as they have been through the generations.

And there seems to lie the unusual thrill of the ceremonials. They are the pure article—glistening with all the brilliance of a genuine jewel.

There are Sunday School teachers in the Church who make the mistake that the citizens of Gallup and their Indian friends seem to have been careful to avoid. Some teachers still on occasions try to improve on things that are best as they are. Take the restored gospel, for instance. A good teacher will do all that she can to dramatize messages of the Master as they are outlined in the manuals. She may use a picture this week; a map next Sunday; and a class discussion the following week. She enlivens every lesson with questions and problems and with related stories and incidents. But she keeps her lessons on the gospel beam.

On the other hand, unfortunately, some teachers try to improve on the gospel message itself. There are still reports of teachers of smaller tots who romp through the lesson in a few minutes, and then pick up a story book somewhat foreign to gospel truths. In visiting a Junior Sunday School not long ago, I observed a teacher who apparently had not even taken the few minutes with the lesson. She was deep in fairy tales.

In higher levels, some teachers slip into dangerous cacti when they turn away from outlined lessons and take the class away with some of their philosophical hobbies. They at times bring into play books and theories that do not harmonize with the pure gospel plan.

Perhaps the comparison is rather crude, between gospel truths and Indian ceremonials. But it seems sound. I hope they don't try to take the inter-tribal rites as I saw them to Madison Square Garden. I hope they keep the twentieth century glitter away. Similarly, every true Latter-day Saint hopes that when his son or daughter, or he himself, goes to Sunday School, he will hear and witness the genuine article—the unsullied gospel.

—Wendell J. Ashton